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# 1. 2022

## 1.1 August

**For the sake of clarity, let me briefly define intuition: (2022-08-01 04:27)**

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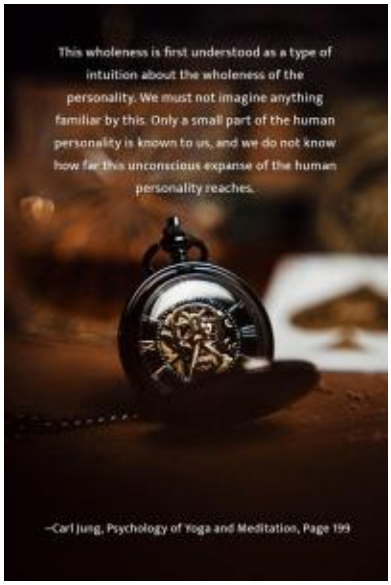
**[1]Carl Jung Depth Psychology Facebook Group**


This wholeness is first understood as a type of intuition about the wholeness of the personality. We must not imagine anything familiar by this. Only a small part of the human personality is known to us, and we do not know how far this unconscious expanse of the human personality reaches.
–Carl Jung, Psychology of Yoga and Meditation, Page 199

[2]Consciousness and the Unconscious: Lectures Delivered at ETH Zurich, Volume 2: 1934

For the sake of clarity, let me briefly define intuition:

I. Intuition is a basic psychological function. It is the particular function that conveys perceptions in an unconscious manner.

II. Everything can be the object of this perception, both outer and inner objects, or connections between them.

III. It is important to note that intuition is neither a function of sensation nor of feeling or thinking.

IV. Like sensation, intuition is an irrational perceptional unction.

V. As in the case of sensation, the contents of intuition have the character of a given, of a given fact, quite in contrast to th e thinking or feeling functions, whose contents have the character of something derived or deduced.

VI. Intuition is not an intra-psychic function, but can cover everything: death, life, health, illness, the weather, the stock exchange, anything that exists in nature.

VII. You will find intuitive types among hunters, stock exchange speculators—the fortunate ones, that is—and in all possible professions in which a systematic, routine kind of work is less needed, but rather ingenious apprehension. The intuitive type abounds among artists, doctors, and judges of character in general. . Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 35

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Consciousness-Unconscious-Lectures-Delivered-Foundation/dp/0691228574/ref=sr_1_3?crid=2P06A8VGWNDL6&keywords=jung+consciousness&qid=164

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**And there was a baby in it, bandaged up in medieval fashion.** **(2022-08-02 04:21)**

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[1]Visions Seminar

I remember another instance of the too-perceptive eye:  I was on a walking tour in Alsace when I was a student.

That was forty years ago and in those days it was very medieval-well, it is still.

Those little villages in the country were absolutely medieval and they still used funny old implements.

I came upon a sort of perambulator in which I am sure Noah or Methuselah must have traveled.

It was a huge kind of basket with four big wheels each consisting of one piece of solid wood, and the whole thing was painted in the most gorgeous colors; it was a piece for a museum.

And there was a baby in it, bandaged up in medieval fashion.

I had never seen anything like it except in storybooks, so I looked at it attentively.

A little boy was wheeling it and he instantly turned it away from me and I couldn't understand why.

But then he held out his hand against me and I realized that he was afraid of the evil eye.

My eye was simply fixed and very interested. I noticed the same thing with the Pueblo Indians.

When I looked at them with interest, they instantly turned away or shut their eyes.

My piercing look, which is merely the intellectual look, made them feel pinched.

The Dionysian's were seeking that effect; the idea was that the blood of Dionysus was circulating in every living being, that everything contained a piece of Dionysus; so if they were quite identical in every experience, they were in every thinkable form of existence, which means naturally a strengthening of the participation mystique.

But of course it killed individuality.

It was the first appearance of the being in man that reaches beyond man, but the shot went too far.

They identified with it and were torn to pieces, they no longer existed, they were completely shattered, so

nothing remained but the reminiscence of the divine moment.

Therefore it became necessary for the sake of the individual to sacrifice the participation mystique.

That they did not exist as human beings is shown by the fact that they had no human feeling.

Think of all the horrible things they did in the circus!

That would not have been possible if they had had a living feeling for humanity.

Then, since they had no individuality, they had to worship one individual human being.

Thus the Caesars were deified, and after/ death they became stars.

The astrologer always discovered a new star in the heavens when a Caesar died.

And in Egypt the pharaohs were deified.

We don't understand that language, but if we should succeed in getting the entrails up out of the darkness we would know what they meant to say, and since they would arise out of the natural mind, it would be horrible, insupportable even.

Yet one discovers when one examines them that they are really exceedingly precious.

So the inferior function is precious on account of the life it contains.

The superior function is like fine old material, a bit worn out, though highly differentiated, while the inferior function is very crude, a rough diamond but full of promise.

It is very probable that the thinking type gets a bit dry and sterile in his thinking, but when it comes to feeling, he is still young and fresh; nothing has been used up, there is a lot of life in it which is of immense value.  Carl Jung, Visions Seminar, Page 232

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

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**I called to my aunt: "He is walking!" (2022-08-03 03:51)**

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[1]Visions Seminar

Every Sunday I was allowed to spend the morning with an old aunt who had a quaint old room with beautiful engravings on the wall.

I always looked at these with intense interest.

One was a picture of a vicarage in the country, and the parson was coming out in his robes to go to the Sunday service; he was just shutting the door and about to go down the steps to the street.

I looked at him very hard because he was such an interesting old chap, and once I discovered that he began to walk down the stairs.

I called to my aunt: "He is walking!"

Of course, she said it was impossible.  "But I have seen him, sure enough he is walking down the stairs!"

And every Sunday thereafter, that was my great pleasure-to stare at the old parson till he walked down the steps.

If you look at a picture long enough it will move.

If not, it is your mistake, you do not put yourself into it. Carl Jung, Visions Seminar, Page 122-123

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

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## Chapter 7 Retreat to Ranft (2022-08-04 04:19)

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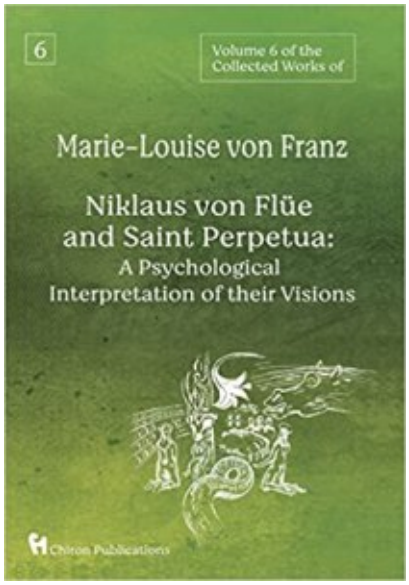
6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 7

67 After his experience of the light, Brother Klaus returns home and crawls under a bush until his brother convinces him to give up his fasting and his life in the woods.

Then, Klaus somehow makes the decision to build a hermitage for himself in the Ranft with the help of his friends.

Erny Rorer reports1 that the place was described to Klaus in the following manner: He saw four bright lights coming from heaven showing him the place where a hut and a chapel should be built, and it was carried out in accordance with Klaus's wish and his vision.2

His wife and his children gave their consent for him to withdraw in this way3 and they were at peace with the situation and often visited him at his hermitage, mostly on Sundays.4

Klaus never felt tempted to move back in with them. 5

With his experience of the light, his total fasting began, which he persisted in until his death.

Of course, there is no shortage of voices accusing this saint of being peculiar.6

But, as Jung emphasises,7 we should not liken Klaus to an eccentric who has misanthropically crept away and gone into hiding.

Rather, we must search for the reason for Klaus's retreat into his singular inner life, a reason which is hinted at in his visions.

These events and experiences were of more value to him than ordinary human existence.

They were probably the focus of his daily interest and "the source of his spiritual vitality:'8

Discussions similar to this one concerning Brother Klaus's spiritual health occur not only in connection with other saints but also in connection with medicine men and shamans of ethnic cultures.

Drawing upon numerous examples, M. Eliade9 describes how the vocational calling of the medicine men and shamans comes about, namely, sometimes through one's birthright ( especially from the mother's side, and we might recall here that the brother of Klaus's mother was a forest hermit!), sometimes through dreams and trance experiences, and almost always after experiencing a phase of heavy spiritual crisis, which is often understood as being in a state of possession, either by ancestral spirits or some other kind of spirits or gods.10

The knowledge of the medicine-man-to-be is often transmitted to him via dreams.

A love of being alone, of withdrawing into the forest, of immersing oneself in water, and of confused circumstances are the classic symptoms of experiencing a vocation.11

A retreat into the mountains and animal like behaviour, both of which Brother Klaus exhibited after his return home from Liestal, are also characteristic of a vocation coming to light.

6s In shamanism, animal like existence indicates the integration of ancestral spirits in animal form.

The question as to whether or not we are dealing with a pathological situation here seems to me to be answered best by the native people themselves who say that the main difference between someone who is possessed and a shaman is that the latter is someone who has healed himself, whereas a possessed person lacks this ability.12

Thus, the illness of a shaman is a transitional sign of his being "chosen;’13 and this is how we should

understand Brother Klaus’s confusion, which came to an end when he decided to face the inner spiritual demands that were being asked of him.

Evidently, once he had withdrawn into his hermitage, everything settled down.

69 According to H. Woelflin14, from this time onwards Klaus spent the first part of his day in prayer and contemplation.

In the afternoon, he would step outside, sit in the sunshine and, if he felt like it, he would pay a visit to his fellow hermit, Ulrich at Mosli.

Ulrich was a Swabian nobleman from Memmingen who had followed Brother Klaus’s example and built a hermit’s cell near to Brother Klaus’s cell.

Ulrich had many books, and Brother Klaus often discussed religious matters with him. According to other witnesses, Klaus also went to Einsiedeln now and again.

When he wanted to be contemplative and to avoid his all-too-many visitors, he would spend a day or two in the forest.15

Some who visited Brother Klaus have described his outer appearance in the following manner: Hans von Waldheim says of him,16 "he looks like a man in the prime of his life at the age of fifty, with brown hair without any grey in it.

He has a well-formed, thin face with good colour, his stature is tall and thin and he speaks German well and in a charming manner:’

People had told Waldheim beforehand that Brother Klaus always had ice cold hands, was as pale as a corpse, 17 and was always of a sad disposition, but this was not true.

When Waldheim visited him, Klaus had warm hands, and his complexion had the same colour as any other natural, healthy person in good physical condition.

Furthermore, he was not at all sad. Rather, he was affable, happy, and friendly.18

Brother Klaus most often had his mouth half open, a detail which is depicted in the portrait on his gravestone.19

This reflects an attitude of awe-inspired inner contemplation.20

On the other hand, another visitor, the deacon Albrecht von Bonstetten, who, it must be said, visited Klaus after he had had his fearful vision of God on the 31 December 1478, writes:21 "Klaus was of a good height, was very thin, with a brown and wrinkled face.

He had tangled, uncombed black hair with streaks of grey and his beard was a thumb's length.

His eyes were average-sized and the whites of his eyes were clear.

He had a well-shaped nose.

He was not talkative and was rather dismissive of those whom he did not know.

If one touched him, his hands were cold.

He was always barefoot and wore a grey robe.  He stood tall and he had a manly voice:' 22

70 The four lights23 which Brother Klaus saw descending, shining like candles, at the place in the Ranft24 where he then built his hermitage are probably connected to the star and to the light which struck Klaus in Liestal.

But now the one light in the visions of that earlier time has become four lights.

This may be the result of his earlier psychic wounding through which the Self reached him.

Of course, the number four as a symbol of inner wholeness reflects, as Jung has demonstrated, the quaternion structure of consciousness.

While one light represents the unity of the Self, four lights represent the fact that a conscious realization of this unity starts with, or is made possible by, the four functions of consciousness. 25

Thus, both his return home and the internalisation of his problems have constellated the problem of becoming conscious of the Self for Brother Klaus, for his decision indicates his willingness to subjugate both his

ego and his plans to this unknown inner force, i.e., to the Self, which, in this instance, asks Klaus to commit himself to one place.

Here, as in very archaic cults, the Self manifests as a numen of a place, or as a genius loci.

But perhaps the dark and closed-in wooded valley of the Ranft is to be understood symbolically as the most deep

withdrawal into oneself and as a turning towards the flow of inner life within one’s own soul.

71 Considering what Brother Klaus did from the perspective of several hundred years later, it would seem that he established a pattern, or set an example, which all of Switzerland gradually followed and which he himself urged his fellow citizens to adopt, namely, to confine themselves to a reduit (redoubt) as a defence against the outside world and thereby prevent shadow problems from exploding on the outside.

people then had to deal with these shadow problems on an inner level, it still took the defeat at the Battle of Marignano for the confederates to be convinced by this insight, the "red spirit" of one’s own aggression is transformed into a starting point for the dawning of consciousness.

Jung once said, in Switzerland, we have managed to reach the point of keeping our shadow problems within our own border.

The next step would be for each individual to take on the conflict within himself.26

is the very step which Brother Klaus made by confining himself and his problems to the reduit of the Ranft.

wonderfully clear instinct led him to this solution.

This turning inwards is so meaningful because it was not forced upon him by a clash with the outside world or by a defeat from the outside, and it does not suggest a rift or flight from the world or from the shadow.

It really seems to be more like an act of insight into the meaningfulness of the inner life.

n This concludes our discussion of the visions and experiences which shed light upon this period of inner conflict in Brother Klaus’s life and also indicate the personal suffering he went through until the time of his "breaking away:’

However, within this same period of time, Klaus had four more great visions which go more deeply into a problem that extends beyond the personal realm. Marie Louise von Franz, NIKLAUS VON FLUE AND SAINT PERPETUA 51-56

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=V0HCCMM07SPE&keywords=marie+louise+von+franz+collected+

## Carl Jung on “Hitler” “Nazi” and “Gestapo” - Anthology (2022-08-04 07:52)

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**Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278**

**On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404**

**When the Nazis finally moved into Hungary in 1944, her [Jolande Jacobi] father and mother committed suicide after their arrest by the Gestapo, and her husband died on the way to a concentration camp.**

**It is with reference to this tragedy that she says: "I owe Jung my life.” David Holt, The Way of Individuation, Page 139**

**The Swiss authorities had learned that Jung’s name was on the Nazi blacklist and they did not want the Germans to have an opportunity to capture him. Barbara Hannah, Jung: His Life and His Work, Page 194**

**For some years before Hitler and his party seized power, Jung had kept an anxious eye on Germany, wondering what form a pagan revival was likely to take. Barbara Hannah, Jung: His Life and His Work, Page 151**

**My first meeting with him, when he had talked about the Jews, was of course relevant,**

**but I remembered that in his discussion he had not said anything that could be construed as anti-Semitic, though he made it clear that there were important differences between Jews and non-Jews. In addition, I knew how many Jews he had befriended and helped to escape from Nazi persecution. So when I heard how he had behaved during the war in standing up to the Germans and was told that his name was on the German black list, that his books had been burned in France and much more besides, it all fitted together and I was in a strong position to defend him. Michael Fordham, Freud, Jung, Klein—the fenceless field, Page 96**

**So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276**

**Deep down in his being [Hitler], he was motivated by the forces of order, which became operative in him the moment desirousness and greed had taken complete possession of his conscious mind. Hitler was the exponent of a "new order," and that is the real reason why practically every German fell for him Carl Jung, CW 10, Para 454**

**He [A German Doctor] reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies. Jung was enormously attracted by the possibility of saving many lives and much suffering and spoke to me of the project as something very close to his heart. Barbara Hannah, Jung: His Life and His Work, Page 197**

**When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war. Barbara Hannah, Jung: His Life and His Work, Page 197**

**Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45**

**Hitler persistently shirks the religious conflict, which signifies much the same as the end of Protestantism in Germany. Carl Jung, Jung-Kirsch Letters, Page 60**

**He [Jung] felt, we had to view him like that, that Hitler is not to be taken primarily as a human man, but as an instrument of 'divine' forces, as Judas, or, still better, as the Antichrist must be. Esther Harding, Conversations with Jung, Page 12**

**And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. Carl Jung, Evans Conversations, Page 20.**

**Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung's Last Years, Page 91.**

**When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable mass movement still seemed to me uncertain, just as the figure of the**

**Fuhrer at first struck me as being merely ambivalent. Like many of my contemporaries, I had my doubts. Carl Jung, Jung's Last Years, Page 89-90.**

**Similarly, a man who is drowned in the unconscious behaves like the animus of a woman. A possessed man — Hitler, for example - has all the animus traits; he is carried away by every emotion, is full of unconsidered opinions, and expresses himself sloppily and didactically, often in an emotional uproar. Marie Louise von Franz, Interpretation of Fairy Tales, Page 64.**

**On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.**

**When Hitler attacked Poland on September 1, 1939, Jung at first thought Mary had left Europe. When he realized she had remained, he wrote her that it was courageous to stay and share whatever fate had in store for them. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7**

**A Swiss from Berlin mentioned that workmen criticized Hitler and called him a liar. But the young people in Germany were still full of illusions, though the mood in the army had dropped since Britain could not be conquered. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10**

**The Germans, a scientifically educated nation, allowed Hitler to bewitch them, and then all the dark forces of the unconscious-demons we had pretended to exorcise from the world-raged unchecked, and the most fantastic cruelties and monstrous perversions. were let loose. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 61-62**

**Onkel [Jung] said that most of the people in Germany were influenced by Hitler, but if they would think straight, they would say, "We are the real devils of Europe." But instead they say, "England is the evil spirit: we Germans are good people, and devils are attacking our dear Vaterland." Katy Cabot, Jung My Mother and I, Page 230**

**A teenage boy with cropped fair hair, wearing short trousers, earnestly addressed a mirror and made extravagant gestures – the first Hitler Youth I had ever seen, and whose fanatical behavior sent a chill down my fifteen-year-old spine. Jane Reid, Jung My Mother and I, Page 210**

**Stalin feels that certain elements are unhealthy so he wipes them out. Stalin does not presume and invent such stories and such lies [as Hitler]. He is a straightforward brute, a cunning brute, while, on the other hand, Hitler is just a rotten devil, and an hysterical, neurotic individual, always excited and believing what he says. Carl Jung, Jung My Mother and I, Page 230**

**He [Jung] went on to say that the first time Mussolini met Hitler, he exclaimed, "Ma che e un Signorino!" [Why, he is but a boy!] Mussolini is all that he is on the surface, whereas Hitler, on the surface, is all that he is not. Katy Cabot, Jung My Mother and I, Page 322**

**Hitler is sinister – like the mild little schoolmaster who has lived and taught all his life in a quiet village, and whom everyone presumes to be harmless. Then, suddenly, this mild little man ups and murders his whole family. Carl Jung, Jung My Mother and I, Page 322**

**Mussolini's life is a reality, and everything that he is in the foreground: it is in his face and manner and in his every gesture. Hitler is just the contrary; he can only impress a German who is very intuitive, and who 'smells' what is behind Hitler. Carl Jung, Jung My Mother and I, Page 322**

**When Mussolini first met Hitler, he thought: "Poor beggar; there is nothing to him – just a Signorino." But he never asked himself where was the Signorina (Anima) behind Hitler. Hitler's Signorina – the ambitious anima devil-woman – is not a 'human being.' Carl Jung, Jung My Mother and I, Page 322**

**Everybody hoped that Hitler would do something stupid, but nobody in the winter of 1940-1941 imagined that he would be so foolish as to attack Russia. Katy Cabot, Jung My Mother and I, Page 323**

**Formerly, a Hitler, Goebbels or Goring would have had no show. In the Middle Ages such people, who were liars and cheats, would never have been followed. After the Reformation there was the great revolution of the peasants in Germany, and the Anabapatists (Wiedertaufer). Carl Jung, Jung My Mother and I, Page 456**

**Peter was now well known in London and his unique experience was increasingly in demand: there were several Americans in England looking for a Jungian analyst and when Hitler began to gain power in the thirties, a number of Jewish people came over to London from Germany to train as 'lay', in other words, as non-medical, analysts. Diana Baynes, Jung's Apprentice, Page 253-254**

**He [Ashton Swatldn] has recently been in Berlin negotiating with Hitler. Peter says he lent Ashton-Swatkin a copy of Jung's paper on Wotan which he has translated into English and is now circulating round the foreign office. Diana Baynes, Jung's Apprentice, Page 272**

**where Hitler is building a sort of guest house for visiting diplomats on the very summit of the Salzberg. It looks huge from below, and the people call it a tea house! But it looks to me like a cosmic fantasy. The light in it at night adds another star to the galaxies of heaven. He has 3000 workmen working up there on his mountain and a huge Kino and wooden barracks. Something terrific. The people are very nice about it. They laugh good naturedly at him, but he is undoubtedly secure in their loyalty. He must be a queer mixture. All the people here want to talk politics. It is like an obsession. However, you know all about that. Diana Baynes, Jung's Apprentice, Page 283**

**I can almost hear the· tall, red-headed Knickerbocker saying, "Jung told me never to forget for a moment that Hitler has the power he has, not because he rules Germany but because he is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul." Laurens van der Post; Jung and the Story of our Time, Page 23**

**One could say in a sense that Mussolini ruled Italy, but one could not say that Hitler rules Germany. Hitler is Germany. He is more of a myth than a man. He is the loudspeaker**

**that makes audible all the inaudible murmurings of the German soul. Carl Jung, From the Life and Work of C.G. Jung, Page 68**

**I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63**

**The Germans wanted order, but they made the fatal mistake of choosing the principal victim of disorder and unchecked greed for their leader. Their individual attitude remained unchanged: just as they were greedy for power, so they were greedy for order. Like the rest of the world, they did not understand wherein Hitler's significance lay, that he symbolized something in every individual Carl Jung, CW 10, Para 454**

**Hitler was the most prodigious personification of all human inferiorities. He was an utterly incapable, unadapted, irresponsible, psychopathic personality, full of empty, infantile fantasies, but cursed with the keen intuition of a rat or a guttersnipe. He represented the shadow, the inferior part of everybody's personality, in an overwhelming degree, and this was another reason why they fell for him Carl Jung, CW 10, Para 454**

**What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness. Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11**

**But he comes from Braunau, a little town that has already produced two famous mediums—the Schneider brothers. (Harry Price has written a book about one of them.) Hitler is presumably the third and the most efficient medium from Braunau. Carl Jung, CW 18, Para**

**Just as Christianity had a cross to symbolize its essential teaching, so Hitler has a swastika, a symbol as old and widespread as the cross. Carl Jung, CW 18, Para 1328**

**Hitler and Mussolini are more or less ordinary human beings, but ones who, curiously enough, assume that they themselves know what to do in a situation which practically nobody understands. Carl Jung, CW 18, Para 1333**

**They [Hitler & Mussolini] seem to have the superhuman courage or the equally superhuman recklessness to shoulder a responsibility which apparently nobody else is willing or able to carry. Carl Jung, CW 18, Para 1333**

**Only a superman could be entrusted with faculties that are equal to the difficulties of the actual situation. Carl Jung, CW 18, Para 1333**

**But we know that mystical experience as well as identification with an archetypal figure lend almost superhuman force to the ordinary man. Not in vain do the Germans call their Fuhrer "our Joan of Arc." Carl Jung, CW 18, Para 1333**

**I am told that Hitler locked himself in his room for three days and nights when his whole staff**

**beseeched him not to leave the League of Nations. When he appeared again he said without any explanation, "Gentlemen, Germany must leave the League." Carl Jung, CW 18, Para 1333**

**Hitler's unconscious seems to be female. Mussolini's Latin and very masculine temperament does not allow a comparison with Hitler. Carl Jung, CW 18, Para 1334**

**What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Carl Jung, CW 18, Para 1278**

**He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.**

**Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.**

**All these pathological features complete lack of insight into one's own character, autoerotic self-admiration and self-extenuation, denigration and terrorization of one's fellow men (how contemptuously Hitler spoke of his own people!), projection of the shadow, lying, falsification of reality, determination to impress by fair means or foul, bluffing and double-crossing all these were united in the man who was diagnosed clinically as an hysteric, and whom a strange fate chose to be the political, moral, and religious spokesman of Germany for twelve years. Is this pure chance? Carl Jung, CW 10, Para 418**

**Hitler's theatrical, obviously hysterical gestures struck all foreigners (with a few amazing exceptions) as purely ridiculous. When I saw him with my own eyes, he suggested a psychic scarecrow (with a broomstick for an outstretched arm) rather than a human being. It is also difficult to understand how his ranting speeches, delivered in shrill, grating, womanish tones, could have made such an impression Carl Jung, CW 10, Para 419**

**What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath [Hitler] proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition Carl Jung, CW 10, Para 413**

**By 1933 they wandered no longer but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced the spectacle of a nation migrating from one place to another Carl Jung, CW 10, Para 373**

**Perhaps we may sum up this general phenomenon as Ergriffenheita state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but also an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler which has indeed actually happened he is really the only explanation Carl Jung, CW 10, Para 389**

**Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413**

**Here in Switzerland we are still rationed but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.**

**I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163**

**And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.**

**He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Meetings with Jung, Page 25.**

**Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the blacklist in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26**

**He [Jung] never spoke to any of the other leading Nazis, but he felt hopeless from the beginning about the colleagues of such a windbag as he had seen. Barbara Hannah, Jung: His Life and His Work, Page 152**

**To anyone who, like myself, was with Jung in Berlin in July 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Barbara Hannah, Jung: His Life and His Work, Page 154**

**Jung says, for example, of the "isms" (and from the start he always said Nazism and Bolshevism, as it was called then, were two names for the same thing. Barbara Hannah, Jung: His Life and His Work, Page 154**

**After the war when feeling ran so high and the worst thing that could be said of anyone was to accuse him of being a Nazi, the temptation proved too overpowering to those who wanted to discredit Jung. Barbara Hannah, Jung: His Life and His Work, Page 163**

**The Nazis tried and now the Communists are trying to blot out consciousness, which can be attained only by the free individual, and we must do all we can to compensate for this disastrous fact. Barbara Hannah, Jung: His Life and His Work, Page 208**

**Here we learned what [Nazi Threat] had caused the Jungs to take their grandchildren and daughter-in-law so suddenly to the mountains. Barbara Hannah, Jung: His Life and His Work, Page 194**

**He [Jung] had been telephoned from a very high place in Bern, late the night before, and asked to leave Zürich immediately [because of Nazi threat]. Barbara Hannah, Jung: His Life and His Work, Page 194**

**The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters. Barbara Hannah, Jung: His Life and His Work, Page 197**

**The Nazis are too evil, no peace can be made with them, the whole thing will have to be completely destroyed, whatever it costs. Carl Jung, Jung: His Life and His Work, Page 197**

**Another addition to the lectures in 1943 was Prof. Hugo Rahner from Innsbruck. He belonged to a Jesuit community which had taken refuge from the Nazis in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 198**

**All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155**

**I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48**

**We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.**

**They wear brown! shirts, are responsible for acts of terror, and they murdered the most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61**

**I hear it again and again that you are a Nazi. It is such a ridiculous thing. James Kirsch, Jung-Kirsch Letters, Page 102**

**In each case [Reports of Jung being a Nazi], I have been able to trace it to some Freudian, and it fits very well into the Freudian attempt to be considered the one and only form of depth-psychology. James Kirsch, Jung-Kirsch Letters, Page 102**

**I see from your letters that you have heard that foolish rumour that I'm a Nazi. Carl Jung, Jung-Kirsch Letters, Page 106**

**My books were suppressed in Germany and destroyed in France. If I had been a Nazi they surely wouldn't have behaved like that. Carl Jung, Jung-Kirsch Letters, Page 106**

**I sent it [Dr. Harms article] to a committee which collected material in New York to refute the stupid accusation that you are a Nazi. James Kirsch, Jung-Kirsch Letters, Page 108**

**If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.**

**If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.**

**In France his [Jung's] books were burned. At that moment a stumbling-block to the Nazis was the fact of his having written a foreword to a book by his Jewish pupil, Jolande Jacobi, Die Psychologie von C.G. Jung (Zurich, 1939). Gerhard Adler, From the Life and Work of C.G. Jung, Page 59.**

**On the occasion of my first meeting with Jung we had just seen the play Glorious Morning, which dealt with resistance to the Nazi movement. seeing of this play was called by the Professor a 'valid experience'. I have never understood why Jung (like P. G. Wodehouse) was wrongfully thought to be pro-Nazi. Margit Van Leight Frank, Contact with Jung, Page 194**

**Hillyer's attempt to link the Foundation with fascist sympathies was dealt with in a letter written in July by Broch, Kahler, and Kracauer, all refugees from Nazism. William McGuire, Bollingen: An Adventure, Page 214**

**Jung's judgment was of real help to me in gauging the political situation. His deep antipathy to what Nazism and Fascism stood for was clearly evidenced in these conversations. John Foster Dulles, Bollingen: An Adventure, Pages 57-58**

**The Eranos speakers and audience, who in the beginning were chiefly German, became more international, and Olga Froebe liked to say that the conferences, founded in the year the Nazis came to power, gradually became a counterforce to Nazism. William McGuire, Bollingen: An Adventure, Page 24**

**I had a long talk with him about what was going on in Germany and Italy, and I do not recall the slightest trace of anything Jung said which indicated other than a deep anti-Nazi and anti-Fascist sentiment. Allen W. Dulles, Bollingen: An Adventure, Page 26**

**He [Neumann] had to leave Nazi Germany in 1934 without finishing his M.D., and after analyzing with Jung, he established an analytical practice in Tel Aviv. William McGuire, Bollingen: An Adventure, Page 135**

**In her letter she told Jung that various rumors had come to them for some time, accusing Jung of being pro-Nazi in an apparent effort to discredit his work. An agent of the Federal Bureau of Investigation had interviewed Bertine some weeks previously in an attempt to discover whether Jung was connected with the Nazis and whether he was anti-Semitic. Fortunately, she had several letters from him that cleared up the first point to the agent's apparent satisfaction. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 32**

**Bertine also reported a second recent incident to Jung. There had been a suggestion that she be asked to give a few lectures at a school of adult education in New York, but the idea was met with the undocumented allegation that Jung was pro-Nazi. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34**

**Bertine told the woman who had suggested the lectures that the woman could tell the school people that Bertine had proof of Jung's point of view [on Nazis] if they were really interested. It had to date not been asked for. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34**

**She [Eleanor Bertine] suspected that the whole nasty business of charging Jung with being pro-Nazi and anti-Semitic dated from some misrepresentations from the time when he was president of the International Medical Society for Psychotherapy. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34**

**There had been, Priestley continued, some silly rumors lately that Jung had shown pro-Nazi sympathies. Priestley would as soon expect a cancer specialist to have pro-cancer sympathies. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 62**

**The Nazis have no regard for human life and would just pour men in. The Allies are more human and don't wish such a loss of life as in 1914. Carl Jung, Jung My Mother and I, Page 229**

**The Federal authorities discovered that Jung's name was on the Nazis' Blacklist, 1 so he was urged by senior officials in Bern to leave Zurich immediately. He drove the family car to Saanen with his wife, an eight-month pregnant daughter and some grandchildren. Jane Reid, Jung My Mother and I, Page 273**

**I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63**

**This [Nazism] evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now. Carl Jung, C.G. Jung: His Myth in Our Time, Page 64**

**Professor Gustav Schmaltz and a Professor Koerner, who were Nazis, were made Board members. Schmaltz had analyzed with Emma Jung and had run a study group in Düsseldorf. Thomas Kirsch, The Jungians, Page 128**

**When the Nazis annexed Austria in 1938, she [Jolande Jacobi] fled to Zurich where she had a small apartment. Thomas Kirsch, The Jungians, Page 14**

**[Christopher Whitmont] was born into a Viennese Jewish family and raised in the shadow of Freud…. After World War II he returned to Germany and had analysis with Gustav Heyer, a known member of the Nazi party. Thomas Kirsch, The Jungians, Page 72**

**He [James Kirsch] was a founding member of the C.G. Jung Society of Berlin. When the Nazis came to power in 1933, James immediately left for Palestine. Based upon a dream in which he foresaw brown-shirted hordes, he strongly urged all his relatives, friends, and patients to do likewise. Thomas Kirsch, The Jungians, Page 93**

**Max Zeller, one of the later cofounders of the Jungian Society in Los Angeles, was in**

**analysis with Heyer [A Nazi] in 1938, just before being interned in a concentration camp. Zeller, a Jew, prohibited by law to practice in Germany, was given a letter of recommendation by Heyer allowing him to practice in another country. Thomas Kirsch, The Jungians, Page 125**

**After the war Jung denounced [Gustav] Heyer for his Nazi affiliation. Heyer attempted to speak to Jung about this, but Jung would never meet with him again. Thomas Kirsch, The Jungians, Page 126**

**…in November 1945 Jung wrote to Friedrich Seifert in Munich that he would have nothing further to do with [Gustav] Heyer because of his Nazi affiliation (unpublished letter from Jung to Seifert, dated 21 November 1945). Wolff wrote in a similar vein to Seifert about Heyer. Thomas Kirsch, The Jungians, Page 126**

**[Kaethe] Buegler [who was half Jewish] had a long-standing love relationship with Heyer, who was able to protect her throughout the Nazi period. Thomas Kirsch, The Jungians, Page 127**

**In 1942, as a businessman and a politician, [Wilhelm] Bitter attempted to broker a peace between the Nazis and the Allies, which failed, and as a consequence he had to leave the country. He fled to Switzerland with the help of some influential connections. In Zurich he had a Jungian analysis and a chance to study with Jung. Thomas Kirsch, The Jungians, Page 139**

**Having lived outside Germany for many years, and being political by nature, [Wilhelm] Bitter recognized the dangers of National Socialism early on. He was never drawn to it and tried unsuccessfully to speak with former Nazis like Heyer about their views. Thomas Kirsch, The Jungians, Page 140**

**Roland Cahen, a French Jew, was one of the original members of Le Club du Gros Caillou. In the late 1930s he studied philosophy, with a special interest in Nietzsche, which brought him in contact with Jung. When the Nazis overran France in May 1940 he was a soldier on the Maginot Line, and then fled to Switzerland where he lived for the remainder of the war. Thomas Kirsch, The Jungians, Page 157**

**If a German invasion had forced Jung to leave Switzerland during the war-and he was indeed on a Gestapo blacklist-he would have found a goodly part of his own library duplicated at the Mellon's' house, Oak Spring. William McGuire, Bollingen: An Adventure, Page 33-34**

**Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155**

**"He [Jung] also seemed prepared to enter into friendly relations with me, and to give up, for my sake, certain race prejudices which he had so far permitted himself to indulge." (Freud) I have read through all of Jung's writings prior to the date of Freud's statement and instead of discovering any statement which might be interpreted as anti-Semitic, I have found no allusions to any Jewish factors and no derogatory remarks regarding other" racial" groups. Ernest Harms, C.G. Jung: Defender of Freud and the Jews, Page 14**

**In his attitude regarding racial and collective problems, Jung has been tragically misinterpreted, because bis basic concepts, governing his motivations, have been misunderstood. No one who has accused Jung of Fascist tendencies and of anti-Semitism has grasped what he said and meant. Ernest Harms, C.G. Jung: Defender of Freud and the Jews, Page 14**

**From the days when Jewish psychiatrists in Germany were disqualified, Jung made every attempt to help them, as he fought against anti-Semitism in general whenever it was possible to do so without endangering his own moves to help. Anyone who, like this present author, has tried to learn from Dr. Jung, must have been struck by the fine"' distinctions expressed through Ernest Harms, C.G. Jung: Defender of Freud and the Jews, Page 24**

**Here is another refutation of the charge of anti-Semitism against Jung: The first book he published after the Nazi rise is his volume" Wirklichkeit der Seele." The book has 409 pages. Of these, 50 are given over to a long study by a Jewish pupil of Dr. Jung, Hugo Rosenthal, entitled" Der Typengegensatz in der jüdischen Religions-geschichte (The Typological Opposites in the History of the Jewish Religion). Certainly this also was not an action which could have been intended to win him sympathy and friendship from the Nazis, and it was not meant to do so. Ernest Harms, C.G. Jung: Defender of Freud and the Jews, Page 24**

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**Remembering Jung Through the Eyes of Aniela Jaffe. (2022-08-05 03:41)**

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**Remembering Jung Through the Eyes of Aniela Jaffe.**

**(Suzanne Wagner's Interview with Aniela Jaffe)**

Suzanne Wagner: Mrs. Jaffe, can you tell me how you met Jung?

Aniela Jaffe: Yes, I met him first in his lectures in the Eidgenössische Technische Hochschule in Zurich, Switzerland.

At that time I was in analysis with Frau Dr. Frey.

In 1937 I had my first contact with Dr. Jung. I went to him as an analysand.

I attended his lectures and later I attended his seminars on children's dreams. I saw him very regularly.

During the war, when people from abroad could not get to Zurich, he had more time and he could work with me and other local pupils once a week.

After the war a certain professional collaboration had started between us.

Later I became secretary for the C. G. Jung Institute in Zurich and in 1955 I became Jung's personal secretary.

Wagner: Can you say something about the way Jung worked in analysis – for instance, how he related to the transference phenomenon?

Jaffe: No. You see, he treated every analysand in a different way - I cannot tell you about my analysis-it would not be possible.

We spoke about my problems and my dreams, of course. I made a lot of drawings, I did active imagination.

Often he told me about himself.

He showed me alchemical books and he took me seriously; he took me as a grown-up.

Wagner: His view of the transference in analysis was very different from Freud's. Jung had personal relationships with some of his analysands. Do you also do that?

Jaffe: I don't know what you mean. A transference is a projection.

So I projected on him, this and that. And he took it seriously, and he acted accordingly.

But he never laughed at it. He accepted it.

The relationship between analyst and analysand . . . is an impersonal one, but at the same time it is also personal because every analysand has an individuality.

I was a refugee from Germany, so I was quite different from any analysand living in Switzerland, for instance.

Jung taught me also to start a creative work of my own.

I made dream interpretations in his seminars and later I started my first writing on a fairytale, which he published later in one of his books.

So this way of relating to Jung belongs to me, while with others, it was quite different.

Wagner: What about the idea that there is a search for meaning involved in the transference itself?

Jaffe: If you have a relationship with C. G. Jung, then you have to work on it and the meaning is the result.

One can say I projected on him a father, but I also projected on him a mother and the one who accepted me, I could say.

From this, in the course of the years, I found a place in this world. I found a place in myself and in the world.

Wagner: You found your own particular work.

Jaffe: Yes, my work. My meaning. Yes, my place. Where I belong.

Wagner: How did Jung relate to the problem of people becoming too dependent on him?

Jaffe: He accepted it.

It was quite normal for him to accept that people were dependent.

But we also had to be careful that we didn’t trouble him with our dependencies.

He had to live his own life and we had to live our own lives. So it was a compromise.

Wagner: In your own analytic work with other people, do you find it helpful to have personal contact with them?

Jaffe: What do you mean by “personal contact?” The analytic relationship is always personal.

Wagner: I mean, do you find it helpful to relate to the analysand outside analysis?

Jaffe: No, I avoid it as much as possible because, you see, talk in analysis is quite different from the talk outside of analysis.

It’s something different. So meeting analysands in the outer world, perhaps with other people, is difficult.

Some of my analysands I don’t even greet in the street.

We meet each other, but I act as if I do not know them-and they are very grateful.

But here in analysis they open themselves.

I don’t say that I know everything about them, but what they can tell, they tell.

There must be a shelter for these secrets.

These mysteries of the soul must have a protection, a shelter in this room where analysis takes place.

Maybe one can even say, this is something of a sacred place because it is a place where one can be vulnerable.

## Jung’s Autobiography

Wagner: What about Jung in this regard? Didn’t you often see him outside?

Jaffe: Yes, we saw him in Bollingen and we saw him in the Analytical Psychology Club. Later, of course, I collaborated with him on his autobiography, Memories, Dreams, Reflections.

But it was different. But, I am not Jung-I have to do my own analysis in my own way and he did it in his way.

Wagner: How did he feel about writing Memories, Dreams, Reflections? Was it his own idea or did other people suggest it?

Jaffe: It was Kurt Wolff (from Kurt Wolff-Verlag) who made the suggestion, and then Jung suggested that I should do it with him. Jung and I collaborated very intensely.

He went over the manuscript and helped me, and I helped him, so it was a very important time.

Wagner: I had heard that there were parts of his autobiography that were not allowed to be published-ideas about reincarnation, for example.

Jaffe: No, we published everything I thought could be published.

What I cut were parts on the chapter he had written on Africa. It was simply too long.

It would have taken the whole book. But I discussed it with him and he was very glad.

Wagner: He loved Africa.

Jaffe: Yes, he loved Africa.

Wagner: In the last chapters of Memories, Dreams, Reflections, he writes quite a bit about the subject of death and the psychological importance of formulating stories or ideas or views about death. Do you find that the psyche asks you now, as you grow older, to think about death more?

Jaffe: I think there are certain periods, for instance, in puberty, when young people are very much concerned with the question of death-according to my experience.

Even this little girl you saw [a neighbor had come to the door just before the filming] was very much concerned with death when her grandmother died, of course.

You see, as death comes nearer and nearer, it also becomes more and more natural.

So one gets accustomed to the idea that there are no longer many years ahead.

Sometimes one is glad, sometimes one worries, so it depends. One doesn't want to live 120 years! I wouldn't.

Wagner: Did Jung ever talk to you about dreams that told him death was approaching?

Jaffe: Not especially Yes, there was one dream which is published in lung's Last Years.

Wagner: In Memories, Dreams, Reflections he mentions a dream about Emma Jung, after she died, in which her image had a different quality- as if it were a portrait of herself from the other side. This is a very different kind of dream, a kind of metaphysical image. Have you yourself experienced any of those kinds of dreams?

Jaffe: I was always very much interested in these questions.

Even Freud was very much interested in this area.

He said-I say in my words, not Freud's words-he said if he had to begin again, he would have concentrated on parapsychology.

Once there was a questionnaire sent to people regarding their experience with ghosts and parapsychology.

They received over a thousand answers.

They sent these answers to Jung and Jung gave them to me and I wrote a book about it.

Wagner: Jung encouraged you to write a book?

Jane': Yes, sure. He said, "I am too old. I cannot do it. You want to do it?"

And I said yes with great pleasure.

Wagner: So it's not necessarily from any personal experiences of -

Jaffe: My personal experiences?

Wagner: Of parapsychology?

Jaffe: No. No. I have not the second sight. But I have truth-telling dreams, I should say. That happens very often.

Wagner: Dreams that predict?

Jaffe: Yes, predictive dreams. Very often. But that is so normal.

People who pay attention to their dreams will find it very often.

People who are not interested in dreams or in what happens around them don't realize how often it happens.

Wagner: At this point in your life, do you still consult with an analyst about your dreams, or do you work alone?

Jaffe: Yes, no-perhaps from time to time, if I have a dream which seems interesting, I speak with my friends about it-with Frau Frey or Dr. Meier-to get their reactions.

We do this mutually.

Wagner: How do you feel about the way things have gone with Jung's psychology in the world?

Jaffe': I feel interest is growing.

Of course, new things come to depth psychology, because science is going on.

That is quite natural and necessary, and Jung often said that he himself did not speak the last word.

Now there is more interest in group psychology, and why not? I agree with this.

Wagner: You don't have any quarrels with doing analysis in a group?

Jaffe: I don't do group psychotherapy.

But often I send some of my analysands to group psychotherapy.

Other people wouldn't do this. For instance, I have a colleague who would hate this idea, but I don't.

I believe that group therapy may complement personal analysis.

## Relationships With People and the Unconscious

Wagner: Do you think that sometimes the experience of the unconscious has an isolating effect on people?

Jaffé: I should say, on the contrary, contact with the unconscious is the condition of having a good relationship to other people.

For instance, if a person doesn't know his or her shadow, then the relationship to other people is very difficult and easily disturbed.

But if I know, this is my shadow, then I am more tolerant towards other people.

I can also more easily discern between what is my shadow and theirs: what was my fault and what was his or her fault.

People who are in relation with the Self attract other people. It's a precondition for relationships.

But, of course, in every life there are perhaps phases - weeks or days -when one needs to be alone in order to introvert.

But that's quite natural.

The more sincerely you do this introversion, the more you are able to relate to other people afterwards.

You are no longer so dependent on other people.

You are a separate entity-other people are entities, and your partner is a separate entity. Then there is a relationship between each other. There is not this fusion - this –

Wagner: Symbiosis.

Jaffe: Yes, symbiosis. It is always very dangerous.

The unconscious does not want this symbiosis. It disturbs it - by rough or lenient means.

Wagner: So there is a natural development from the unconscious toward independence.

Jaffe: Toward independence on the one side and toward a relationship on the other side. Certain independence in the course of the years, of course, is a condition of a good relationship.

But not over-identification with each other.

Identification is wonderful; if you have never experienced an identification, then you have missed a lot.

But then one has to become oneself again.

Wagner: How did you experience Jung‘s relationship to his shadow? His consciousness of his own dark side?

Jaffe‘: He was very conscious of it.

Wagner: How did you experience his dark side in working with him, for example?

Jaffe: When I was his secretary, he grumbled at me in a very loud voice and he didn‘t like it when I took it personally.

So I took it, and sooner or later there was a big and very beautiful compensation. He compensated.

He knew exactly what he had done and then one was rewarded - if one could stand it - and if one didn‘t take it personally.

You see, he was so burdened by his ideas, his inner figures, and by people outside.

So I understood it quite well. He had to have a “let-out,” to ventilate, the steam had to come out.

Wagner: And sometimes it came out on you.

Jaffe: Yes, why not?

Wagner: Did that help you to learn how to defend yourself?

Jaffe: I didn’t defend myself at all. No, I knew him.

Wagner: You didn‘t need to?

Jaffe: No. I knew him.

I knew in a sense this old man must let his steam out and he was grateful, you see, if I didn’t take it-if I didn’t behave as a “bloedite Schonheit ‘‘ [offended, insulted beauty], as we say in German.

I was not offended.

Wagner: How is it that you came to be his secretary?

Jaffe: His secretary got married.

I was the secretary of the Institute and then I switched to his office in Kusnacht.

Wagner: He stole you away from them?

Jaffe: Yes, he stole me away!

**The Letters of Jung**

Wagner: You have also worked on the C. G. lung Letters that are now published.

Jaffe: Yes, with Gerhard Adler.

Wagner: Are they all published now, or are there more to come?

Jaffe: I don‘t know whether more will come, but it is not possible to publish them all. You see, there are letters that contain no interest at all- setting an appointment, for example- and there are letters that cannot be published for reasons of medical discretion. Then there are the letters to the family to his wife, his children, his mother-in-law, his mother -very beautiful letters - and I hope they will be published one day.

Jaffe: Two or three letters to his wife are going to be published in this picture book called C. G. lung: Word and Image, which I edited recently.

They will also be published in English by Princeton University Press. So you will find some.

Wagner: Do Americans still come to Zurich for analysis?

Jaffe: Yes.

Wagner: Is it more difficult for American people to relate to the shadow, or do you think that it is just as difficult for everybody?

Jaffe: It is difficult for everybody, I should say.

Wagner: Jung once commented that, in relating to the deeper aspects of the unconscious, Americans didn't have a stairway down - that they just dropped!

Jaffe: That is not my experience.

There are people coming from America who are very well prepared to meet the unconscious.

Wagner: Do you think there is a tendency to polarize in Jungian groups and in the training institutes?

Jaffe: Yes, why not? Jung's psychology is very much based on the individual.

It's a very natural movement, I should say.

At the same time, there is also a uniting movement with group psychology.

If I dare prophesy, I should say that in 100 years, Jungians will get together with Freudians.

Jung himself said, "You can hear me speaking Freudian or Adlerian." That is also true for me.

There are certain pupils to whom I speak Freudian, and I even give them books to read. So there is a tendency to split on one side and a uniting movement on the other side.

It's never either/or, as Jung said. It's always either and or. There is always a thesis-antithesis.

## The Problem of Evil and the Secret of Life

Wagner: How do you feel about the possibility of another world war?

Jaffe: I'm not a prophet and I'm not a politician, but I think that the situation is most dangerous. Most dangerous.

There are too many explosive situations in the world today.

Wagner: You left Germany in 1933, I believe.

Jaffe: Yes.

Wagner: Did you move as a result of an inner experience, or was it that you could see what was happening, outside?

Jaffe: No, I was in Hamburg, studying at that time, and they threw me out. Quite simple.

Wagner: They threw you out!

Jaffe: I'm Jewish. If I put it in a more polite way, they gave me the advice to leave.

Wagner: Did you have a family or were you alone at that time?

Jaffe: My parents and my older sister left several years later for England.

My younger sister is in America, so we are spread all over the world.

Wagner: But everyone left Germany?

Jaffe: No, not everyone. There were uncles who perished in the death camps.

Wagner: What effect will the increasing publication of Jung's work have? More people read Jung's books all the time, and yet there are relatively few analysts in the world. Do you think that people who never go into analysis will benefit?

Jaffe: Some are influenced in a very good sense - for instance, artists.

Natural scientists also profit from Jung's books, without having ever been in analysis. Analysis is for people who have difficulties with life, though that is not always the case. If people read the books carefully, then they may profit from it.

It's a very interesting question, but I couldn't answer it fully.

Wagner: Toward the end of his life, how did Jung feel about the way his work was received in the world?

Jaffe: He was not very satisfied and sometimes he was depressed about it; he found that there were too many misunderstandings.

But at other times he held a positive view.

In his Memories, Dreams, Reflections he wrote, "I got more recognition than I ever

could have expected, because what I have had to say was just a compensation of the conscious, of consciousness."

It was difficult for people to accept what Jung said.

It was not intellectually difficult, but difficult from the human standpoint.

The whole problem of the shadow and evil, the issue of responsibility and the autonomy of the unconscious are very difficult questions.

But they are more and more recognized now as urgently relevant.

I always say that the recognition of the value of Jung's ideas will not come from Jungians alone but from many others.

I mentioned natural scientists; physicists also understand him much better.

They understand him because they touch something now which I should call the "secret of life."

In this Jung also went to the border, to the limit, where the secret begins.

Natural scientists and physicists know now that they come to a limit where the secret begins.

Rationalism stops; causalism stops.

## Body, Mind, and Spirit

Wagner: What did Jung mean by the "psychoid?"

Jaffe: [Amused] You give very difficult questions!

The psychoid is a paradox which contains both the psychological and the physical.

It is a medium's sphere, where these strands of spirit and matter meet. That is the psychoid. One doesn't know.

Wagner: What could you say about your view, or Jung's view, of the relationship between the body, or matter, and spirit?

Jaffe: Do you mean psychosomatics?

Meier first brought up this question to Jung and he stated that psychosomatic symptoms might be synchronistic -not causal, but synchronistic.

How can matter influence the psyche? One doesn't know. Even Kant, the famous philosopher, was concerned with this.

Or vice versa: How can spirit influence matter?

Kant said, "It's the greatest riddle how it comes that, if a person wants to lift his arm, he lifts it. Can you explain this?"

Nobody can, really. So we don't know what happens when the psyche influences matter, but it happens all the time.

So here you come to the limitation of the principle of causality.

The relationship between spirit and matter is a mysterium coniunctionis, which is what Jung wrote about in the last chapter of his two volumes on, Mysterium Coniunctionis. The alchemists were concerned with this age-old question, because they found that there was a spirit in matter.

This view comes up now again. Who tells you that, in a crystal, there is not a spirit?

Who makes it grow? It is the spirit? What is it? In any case, it is a mystery. So one canno

t answer this question with one word.

From quite a different standpoint we do know that the shape of the face tells something about a person's character.

It is also a synchronistic phenomenon.

This mouth and this nose tells something about my character, so here there is a synchronistic relationship between spirit and matter (face).

Wagner: There is the idea that in the work with the psyche, one discovers one's own particular myth.

Jaffe: I should say that myth is an archetypal tale. What do you mean by "particular" myth?

Wagner: Well, that's what I wanted to ask you. What is it? It is a matter of discovering parallels? For example, Dr. von Franz suggests that the story of Merlin has many interesting parallels with Jung's own life, which Jung only discovered very late in life.

Jaffe: I am already satisfied, as I told you, to have discovered where I belong and what my task in this world is - my situation as a woman and as a servant.

But these are also archetypal. Being a Jew is archetypal.

And I feel-if you want to know what I feel my myth is-I am a servant to Jung's work.

Wagner: As a woman, you are a servant to Jung's work.

Jaffe: Yes, I am not a man.

Wagner: Many people have commented that Jung's work was received first by women and has been elaborated more by women.

Jaffe: Yes, this is an "on dit"-but if you count women here and men there, you come to about the same number.

It is true that Jung gave a high value to the feminine side of life.

The psyche and the unconscious is, in a certain way, a mother and a woman. The creative man attracts women.

All artists, scientists, psychologists, and religious persons (for instance, Schweitzer, Teilhard de Chardin) attract women, because the feminine nature is receiving.

Women want to profit from this creativity. It's quite natural.

But in reality the same number of men and women write about Jung.

Women love the creativity of men. That's true. Don't you? [Laughter]

Wagner: Yes, and vice versa.

Jaffe: You mean that men love the receptivity of women? Yes, 1 agree.

## Jung's Influence on Religion

Wagner: Do you think that Jung's work will influence the relationship between science and culture? Does his work contain implications of the limitations of science?

Jaffe: I think the scientists came to the same conclusion as Jung did. I see great influence of his work on religion.

Wagner: Can you say more about that?

Jaffe: Yes. Evil in the world, evil in the God-image-not in God, but in the God-image-was a great concern for Jung.

He had a long correspondence with the Dominican monk, Father Victor White, which is not yet published.

Father White believed evil was privatio boni-the absence of the good.

Jung didn't agree, and there were letters back and forth, and it was a very hard quarrel between the two.

Now, recently I read that Pope Paul VI declared that evil is not a privatio boni but a reality in itself.

Perhaps the Pope formulated it in a more primitive, concretistic way, but the idea was the same.

The difference between God and God-image is also very important. One cannot make

metaphysical statements.

When one makes a statement, it is always a statement of the soul, of the psyche.

It is an image, and the image of the very good God has no value anymore.

If you have only the good God, then you have the devil on the other side.

In all his theories Jung emphasized the paradox -it's never either/or, as I told you, it's always both. Good and mil are concepts of man, not concepts of the beyond.

Wagner: But it seems as if the God image that is coming up in the psyche now is-

Jaffe: More ambivalent. Yes. And there's the other thing which young people are looking for - what Jung called the experience of the numinous.

As far as I am informed about young people today and what they are striving for, I think it is a religious experience.

Wagner: Did Jung ever talk to you about prayer?

Jaffe: [Laughter] Jung's father prayed; therefore, he didn't like prayer!

But it is not a question of praying. It is a question of experience.

Suzanne Wagner, Ph.D., is a Jungian analyst practicing in Malibu, California. With George Wagner, she is co-producer of two films - Matter of Heart and The World Within - both centered on lung, his discoveries, and his closest associates. Currently she is in production on a 24-hour video series, Remembering Jung, featuring many close associates o lung. This interview with Aniela was filmed in Zurich in March of 1977 in Jaffe's office at home.

### ***Settling In by Robin E. Van Loben Sels***

A still sky, the color of old bone.

And winter, darkening the periphery of days.

Now is the time precarious battles wage,

before the coming midnight of the year.

Bright as the last bright leaves before a storm,

promises enter my life again, singing.

Knowing the tumult they portend,

I sing with them.

I have been told my mind can burn

like a clear flame, protected from the wind;

that thoughts can pass like wild birds

crossing a night sky, leaving no trace.

So sages tutor me, to slight avail.

The prophets instruct me: for a long time

angels will not come again, nor will you.

The oracle of my bones I read alone.

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She is currently completing work on her Ph.D. in psychiatry and religion at Union Theological Seminary in New York. (1992) Aniela Jaffe (1903-1991), Psychological Perspectives: A Quarterly Journal of Jungian Thought, 26:1,104-116

1. https://carljungdepthpsychologysite.blog/2022/08/05/remembering-jung-through-the-eyes-of-aniela-jaffe/aniela/
2. https://carljungdepthpsychologysite.blog/2022/06/20/a-review-by-sonu-shamdasani-geoffrey-cocks-treating-mind-and-body/

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## Chapter 18 Interpretation of the First Vision (2022-08-06 03:59)

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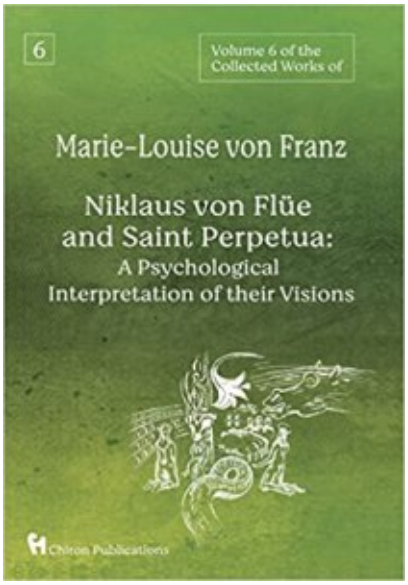
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

## Chapter 18

## Interpretation of the First Vision

224 That is the account of the "Passio Perpetuae:' Concerning the genuineness of the visions, which is occasionally, if rarely, a subject of controversy,1 the general impression they give seems somehow to banish any thought of their being a literary fiction.

22s Moreover, considered from a psychological point of view, they contain not a single purely Christian motif; rather, they contain only archetypal images common to the pagan, Gnostic, and Christian worlds of that time.

Had the visions been invented for the sake of edification, the author would most certainly have made use of exclusively Christian motif.

1. As it is, Christian authors have not known what to make of, for instance, Perpetua's transformation into a man in the last vision.

226 One would hardly, moreover, invent such an incident as that of Dinocrates’s name suddenly jumping into Perpetua’s mind-her second vision-when she should have been attending to her prayers, to say nothing of her dream, or fourth vision, the following night.

227 In addition, a psychological interpretation reveals a connecting inner thread running through all four visions, a thread that is by no means evident in the outer motifs.

It only comes to light through the interpretation and, therefore, could not possibly have been invented by a person of that time.

228 Perpetua had the first of the visions or dreams as an answer to a definite question that had arisen in her consciousness: Was she destined to suffer martyrdom or not?

It was by no means uncommon at that time to call for or invite visions in this way; indeed, it was a generally widespread custom in both the pagan and Christian worlds.

In the so-called incubation oracles, it was customary to call upon the Deity for dreams in answer to definite questions.

This practice, moreover, was not limited to the sacred places, and thus numerous prescriptions for bringing about true dreams have been preserved in the magic papyri.2

Perpetua was confident of receiving an answer because, as she said, she "often held converse [conversations] with God:’

229 The vision granted to her on the following night clearly states her psychological situation; she stands before a narrow ladder at the foot of which lies a dragon.

This ladder leads up to a heavenly Garden of Eden.

At first glance, the picture immediately recalls Jacob’s ladder, which "reached to heaven" (Gen. 28:12), but the conception itself appears originally to have been old Egyptian, figuring in the Egyptian mysteries as a stair with seven gates or seven steps, symbolizing the seven planetary spheres through which the soul had to ascend to God after death.

A klimax heptapylosexpressing the idea of ascending out of the different metals belonging to the planets (lead, tin, iron, mercury, an alloy for Venus, silver, gold) by means of a stair with seven gates-was likewise associated with the Mithraic mysteries.3

230 The heptaporos bathmis ( stair of seven steps) of the Chaldean oracles or the 80 steps of punishment in the cult of Mithras, mentioned by the mythographer Nonnos, were similar conceptions.

231 A further parallel is to be found in the visions of the philosopher Zosimos; he likewise sees in a dream an altar in the shape of a shallow bowl to which 15 steps lead up.4

There, he perceives the place of the askese, or punishment, where people are cooked in boiling water in order that they may become pneumata ( spirit beings).

232 The stair or ladder, therefore, has the meaning of a process of spiritualization, a de-

velopment in the form of steps, leading to a higher state of consciousness.5

Thus, for instance ( as Professor Jung has brought to our notice), an alchemist, Blasius Vigenerus, says that "through the symbols, or signs, or attributes of God;' which originate in the visible world, we "should be lifted up, as on a Jacob's ladder or Homer's golden chain, to the knowledge of the spiritual and intelligible things:'6

233 This ascending process of transformation was sometimes dangerous and a real torture, as may be seen in the Zosimos visions.

In Perpetua's vision, there are iron implements fastened to the ladder to tear the unwary climber to pieces.

Added to this, the ladder can only be climbed singly, and there is no turning back.

This picture undoubtedly contains a suggestion of her coming martyrdom.

For instance, a contemporary source describes how the martyrs built, as it were, a ladder leading up to the gates of Heaven out of the steps of their sufferings, the instruments of their torture.

It is surely for this reason that Perpetua's dream represents martyrdom in the form of a ladder, in order to convey that, seen from the psychic level, it has the meaning of a transitus to a higher state of consciousness; thus, the dream enables her to perceive the inner meaning of the event, the realization of which prepares her to meet her imminent fate.

234 The fact that the ladder can only be climbed singly shows that this road to higher consciousness is an individual path which ultimately must be trodden alone.

The necessity of looking ahead-and on no account glancing back-is surely founded on the knowledge that when once the possibility of attaining a higher state of consciousness has arisen, one cannot return to a condition of unconsciousness without imperiling the soul. Indeed, the undertaking is fraught with such difficulties that a single backward glance (as in

the cases of Lot’s wife and of Orpheus) suffices for a weak nature to be again overpowered by the tremendous force of the unconscious.

23s The idea that climbing upward on the ladder means a progression to a higher state of consciousness-and at the same time a painful transitus-is also expressed by the Syrian poet Jacob of Batnae, in regard to Sarug’s singular conception of Jacob’s ladder as a prefiguration of Christ’s death upon the cross:

236 The cross is set up as a wonderful ladder upon which mankind is in truth led up to heaven .... Christ arose upon earth as a ladder of many steps, and raised Himself on high, so that all earthly beings might be exalted through Him .... In the ladder, Jacob truly perceived the crucified one .... On the mountain. He [ the Lord] made fast the mysterious cross, like a ladder, set Himself on the top of it and from thence blessed all the nations .... At that time, the cross was set up as a guiding ideal, as it were a ladder, and served all peoples as a path leading up to God.7

237 Saturus, later Perpetua’s fellow martyr, now ascends before her (in the dream) and endeavors to instill courage into her.

In reality, this Saturus had not been imprisoned at the same time as Perpetua, Felicitas, and their other fellow martyrs, but he subsequently behaved toward the authorities in such an aggressive way that he likewise ended up in prison.

He did this deliberately in order to be able to help the others spiritually and strengthen them in their faith.

So, he was one of those who sought a martyr’s death passionately and of their own free will.

That is the reason why Perpetua interprets her dream-in this respect-objectively, as an anticipation of the

real event, just as the instruments of torture attached to the ladder led her to conclude that she would have to face martyrdom.

23s Undoubtedly, the whole vision has a "prognostic" value, but when we compare the entire proceeding in it with the actual fulfillment, it becomes evident that it has been transferred to the mythological level.

For instance, martyrdom is not represented as such but as a ladder leading up to heaven; and it is a dragon-in

other words a purely mythological figure-that tries to hinder Perpetua’s ascent.

It is as though the dream were intent on representing the real and deeper meaning of the event threatening

the dreamer in the outer world in order thereby to prepare her for her inescapable fate.

Therefore, it displays the archetypal background of this fate.

239 In such an inner connection, Saturus also becomes a symbolic image:

He represents the Christian spiritual attitude of the fanatical believer, or in other words a Christian animus figure in Perpetua herself.

240 As the unconscious consists in the first place of all the parts of the personality which-mainly for reasons of outer adaptation have not been integrated into consciousness, its character is specifically complementary to that of consciousness.

It is therefore usually embodied in an archetypal figure of the opposite sex which transmits the contents of the collective unconscious.

Hence, by "animus:' we mean the personification of all the masculine components of a feminine personality, a woman's unlived traits which have remained in the unconscious background.

241 In the case of a man, the anima embodies chiefly his affects, feelings, and emotions, while a woman's animus represents rather an a priori opinion or conviction of a collective nature which arises from the unconscious.

A conviction of this kind can indeed take possession of a woman with such demonic and passionate force

that it is capable of completely destroying her feminine existence.

But the animus also possesses creative power: It is the logos the Spermatikos (the spermatic Word) which transmits new contents from the unconscious.8

242 Inasmuch as Perpetua-judging from the slender knowledge we possess of her personal life-had lived a thoroughly feminine existence as a wife and mother, all her traditionally masculine traits such as courage, determination, the power to stand unflinchingly by a conviction even in the face of death-traits which break through to a striking extent in her martyrdom-are chiefly embodied in the unconscious animus figure and are projected onto Saturus, who, we are told, first converted her to Christianity.

In other words, she experiences and sees in Saturus these qualities which he evidently actually possessed to a high degree.

Hence, it becomes apparent through the dream that Perpetua's Christian spiritual attitude was not mainly a consciously integrated one, acquired through the Christian teaching (which was indeed unlikely, seeing that the latter had been of such very short duration).

It was rather a passionate conviction which arose from the unconscious, a spiritual state of emotional possession which took hold of her completely and drew her fatefully into the collective problem of her time-the problem to which her individual existence was destined to succumb.

244 When the dream depicts Saturus ascending the ladder before her, it shows precisely-on

the subjective level-that this masculine spiritual attitude in Perpetua herself, which had hitherto remained unconscious, has now taken over the lead.

The unconscious thus parallels consciousness and supports it in the fulfillment of a new type, that of the Christian.

245 At the foot of the ladder, however, lies a dragon which endeavors to prevent her from climbing.

In Christian imagery, the dragon, or serpent, has become a symbol for the devil, as "leviathan ... the

dragon that is in the sea" (Isa. 27:1), or as the tempter in the Garden of Eden.

In most dualistic religious systems, the dragon generally plays the role of a chthonic, wicked demon, the enemy of light, usually of a feminine nature.

As a cold-blooded animal, however, with a very small development of the cerebrum, the serpent chiefly

signifies the system of reflexes (the basal ganglia and the spinal cord), the instinctive psyche or "nature-spirit;' or simply the unconscious.

As far back as the teaching of the Gnostic sect of the Perates, the. serpent was identified with the cerebellum and the spinal cord.

In the macrocosm, the Father corresponded to the cerebrum, but the cerebellum was associated with the Son, the Redeemer-that is, with the serpent (as Logos).

The serpent conveyed the pneumatic substance to the spinal cord, which in turn

brought forth the seed of all creatures. 9

In pre-Christian antiquity, in Gnosticism, and also in its medieval continuation, alchemy, the serpent signifies not only an ambiguous and concealed Deity but also a sacred demon dispensing blessings a true Redeemer.

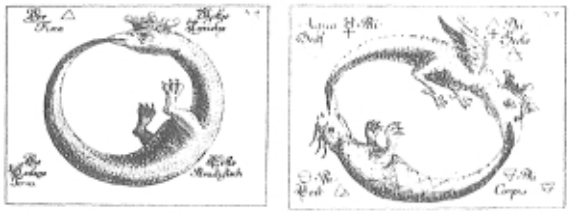
Thus, the Perates also say that the all-encompassing serpent (that is, the Ouroboros, tail-eating dragon), which as Oceanus surrounds the earth like a ring, is the wise Logos of Eve, the mysterium of Eden, the river that flows out of Eden (Eden is the brain) and divides into the four origins.

And as "the serpent of brass;' which Moses "put upon a pole" (Num. 21:9), it becomes a symbol of Christ, the Soter-serpent.

In Egypt also, the dragon was principally worshipped as a serpent of salvation, as the outward form of the god of revelation, Hermes, as the Agathodaimon, or as Osiris, "lord of the Egyptian earth" and husband of Isis.

247 In the Roman catacombs, in the so-called Balbina coemeterium,10 there is a remarkable

fresco which is looked upon as an illustration of Perpetua's vision: a human figure is ascending a ladder under which lies a serpent.

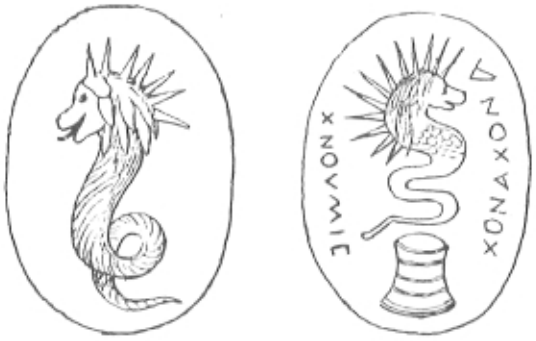


The Ouroborus as crowned dragon (left) and winged and wingless serpents[21]

The ladder rises out of a cornfield consisting of single tall ears of corn.

So here, the serpent represents the earth spirit connected with the cornfields. This points even more clearly to the Egyptian Agathodaimon that was worshipped as "cornfield head" and Pantokrator.

The Gnostic Ophites also interpreted the ear of corn which was shown in the Eleusinian Mysteries as the Logos which rules the world.




*Agathodaimon* on Gnostic gem and amulet[22]

It is a symbol for all the dying and resurrecting vegetation gods such as Attis, Osiris, Adonis, the Phrygian Papas, and so forth.

249 In this connection the dragon is clearly a symbol for an "unconscious nature-spirit;' "the wisdom of the earth:'

Therefore, seen from the Christian standpoint, it also represents the pagan conception of the world in which experience of the Deity, or of the spirit, was projected into the material reality of the world.

In antiquity, one experienced divinity through a feeling of being gripped and moved by the phenomena of nature-in the rustling of the Dodonean oaks, in the murmuring of a fountain, in the starry heavens, and the glow of the rising sun.

These were the manifestations of the highest power.

This form of experience, however, had obviously become unsatisfying, even destructive,

and it had to be surmounted rather than overcome.

250 The process of withdrawing the projection of the gods from nature had actually already begun in the Stoa. They interpreted the Olympians as the embodiment of specific psychic characteristics, but only again in favor of a "subtle material" conception of the spirit, as having a fiery, ethereal nature-the all-pervading and all-ruling Nous.

But it was Christianity which first took the real step toward a purely spiritual, extramundane conception of God.

It is the realization of this fact which is represented in Perpetua's ascent over and beyond the dragon to a heavenly place.

Consequently, in the vision, the dragon stands for the danger of slipping back into the old pagan spiritual attitude, out of which the ladder shows the way to higher consciousness.

251 As a feminine and chthonic being, however, the dragon also means Perpetua's own instinctive soul, her will to live, and her feminine reality which she tramples underfoot and disregards as she steps beyond.

252 In the Shepherd of Hermas, we also find-as J.A. Robinson has pointed out-the image of a gigantic animal symbolizing the antichristian power.

It is a beast resembling a sea monster, about a hundred feet in length with a head like an earthenware vessel.

This recalls the demonic angel Amnael in the old alchemical text, Isis to Horus.

On his head, as a semeion (sign or symbol), he carries just such a vessel, containing the alchemical secret substance Isis is seeking.13

The motif of the vessel as the head itself, or even as on the head, points to a feminine mysterium, so these parallels confirm what is already clear to us-namely, that Perpetua rejects her own feminine instinct in order to attain spiritual transformation.

In so doing, she treads on the dragon's head.

This is a well-known gesture of triumph and, as St. Augustine (who often refers to the "Passio Perpetua" and appears to have been very much impressed by it)

already recognized,14 probably is also an allusion to Genesis 3:15:

253 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The trampling of the dragon, according to Psalms 91:13-"the young lion and the dragon shalt thou trample under feet" (et conculcabis leonem et draconem)-was also frequently looked upon at that time as a sign of martyrdom and as victory over the devil.

255 On reaching the top of the ladder, Perpetua finds herself in a garden, in the center

of which a gigantic shepherd, clad in white, is milking sheep.

As this garden lies in Heaven above, it can be no other than the celestial garden, Paradise, the Heavenly World Beyond; and this is also the reason why, immediately on waking, Perpetua interprets the dream as a premonition of her approaching death.

It is in the garden that she is received into the bright company of the Blessed, robed in white.

256 The idea that Paradise should again become the abode of humanity after death is already foreshadowed in the Apocryphal Books of the Old Testament.

Perpetua’s vision, and especially Saturus’s vision of Paradise, included further on in the "Passio Perpetuae:’ in which he enters into a heavenly garden with cypresses

and roses, facing the east, are among the earliest known Christian conceptions of Paradise.

257 Curiously enough, the idea of Paradise led to a long, dogmatic discussion.

According to prevailing opinion at the time, it is a locus corporalis, a material place occupying a definite space where the souls abide, in contrast to the extramundane Heavenly kingdom, the "Father’s Mansion:’ for which it is a preliminary stage.

According to the Church Father Hippolytus, it exists on earth toward the east.15

Another conception, however, places Paradise beyond the cosmos.

In the Passio SS. Montani et Lucii, for example, Christ appears-in the figure of a boy with a shining countenance-to a fellow martyr named Victor and promises him eternal life.

When the latter asks where Paradise is to be found, Christ answers: "Extra mundum" (beyond the world).

Indeed, Origen had to refute a conception according to which Paradise ((is only an immaterial world, existing merely in the fantasies of the mind and in thought."16

Philo was already familiar with this interpretation and himself held that Paradise is a symbol of God’s wisdom.

25s The localization of Paradise outside the cosmos is explained by the idea that its four rivers, with their purifying and fertilizing properties, had their origin in the division of "the waters which were under the firmament from the waters which were above the firmament" (Gen. 1:7).

These celestial waters very early on in the patristic literature became a symbol for the Holy Ghost.

From this primordial place the power of God created the four rivers of Paradise,

so that the latter were somehow regarded as identical with them.17

259 Since Perpetua does not journey over the face of the earth toward the east, but rather climbs up a ladder to Heaven, the Paradise of her vision must be the extramundane Paradise.

In psychological language, the higher level of consciousness which she seeks to attain is thus revealed as a spiritual reality beyond the material world and the cosmos.

In this reality, ideas exist in themselves and are no longer experienced as projected into the universe.

260 The curious uncertainty concerning the material position of Paradise in space no doubt comes from the fact that Christianity did not recognize that its own conception of God and its most important dogmas primarily reside within the soul as psychological realities (which indeed was quite impossible to realize at the time, as is proved by Origen's refutation mentioned above).

Instead, they were projected as absolutes in a space beyond the world-with the result that these ideas again acquired a peculiar substantiality.

261 In Perpetua's vision, in the middle of the garden the "Good Shepherd" receives the Saint and gives her "a morsel of the cheese which he was milking:' The figure of the shepherd as a guiding spirit, a Paredros and Redeemer, was an archetypal concept common to the pagan and Christian worlds of that time.18

In the pagan world, he was called the Poimandres, "shepherd of men" (an aspect of Hermes), who leads them to enlightenment and redeems them.

He became the prototype for the shepherd in the Christian text, the Shepherd of Hermas, which Robinson-quite rightly, it seems to me-looks upon as the source of the text under discussion.

262 The text entitled Poimandres begins with the following description of the ecstatic vision of a Hermetist:

263 Methought there came to me a Being of overwhelming and boundless proportions, who called me by name and spake: "What do you wish to hear and see and know by thought?"

264 "Who are you?" I said.

26s "I:' said he, "am the Poimandres, the Spirit of Truth [ho tes authentias nous].19

I know what you wish, for indeed I am with you everywhere."

266 "I would fain learn:' I said, "the things that are, and understand their nature and acquire knowledge of God:' He answered me: "Keep in mind all you desire to learn, and I will teach you!"

When he had thus spoken, he changed his semblance, and forthwith all things were opened out in a

moment, as by a sudden turn of the scale [rope], and I beheld a boundless vision, I saw all creation as a most mild and joyous light. 20

267 It is not only in the Hermetic writings that this God of Redemption and leader of souls appears as a symbol of Nous, or Logos, in the form of a shepherd.

Attis, who is interpreted as Anthropos and Logos in the Sermon of the Naassene, is a "shepherd of the shining stars."

The Poimandres, shepherd of men. (Museum of the Acropolis, Athens)

In like manner, the Phrygian Zeus or Papas was pictured by the Gnostics as a goatherd. They interpreted the Greek word Aipolos (goatherd) as Aeipolos (the ever-rotating one); that is, the all transforming and generating Logos.

The same applies to the Egyptian God Anubis, and to the Egyptian sun-god, Horus. In the Egyptian Book of the Dead, the latter is the "good shepherd" who rules over the "four human races:’ which form his flock.

269 The shepherd is a cosmic figure and, at the same time, is generally also considered the first man, the Anthropos.21

As a text says, he is "the son of God, who can do everything and become everything as he will [and] appears to any one as he will:’ He extends throughout the universe and is the redeemer from the compulsion of the stars, the heimarmene.

270 But why should just the image of the shepherd have been chosen for this conception of God and as a symbol of Nous? Philo of Alexandria endeavors to explain it as follows:

271 The role of shepherd is such an exceedingly good one, that it is not only ascribed to kings and wise men, and to the souls which have been purified through initiation, but also, and rightly, to God himself, the leader of the universe.

For, as if in a meadow or pasture, the Shepherd and King-God, with justice and law, leads his great flock: the earth and the water, the air and the fire, and all that in them is, plants and living beings, mortal and immortal, and also the nature of the heavens, and the circlings of sun and moon, and the rhythmic

dances of the stars.

He sets over them his upright Word [Logos], his first-born Son, who will receive the charge of this

holy flock as the vice-regent of the Great King.22

2n Thus, the shepherd was a symbol of the ordering mind of God, the Stoic Nous or Logos, which pervades the whole universe.

Therefore, he carries the staff of king and judge, with which he rules.

He is a ”pneuma reaching from heaven to earth:’

273 At that time, humanity looked upon the laws of nature chiefly as the effects of an indwelling semimaterial and divine spirit.

But this spirit had now "become man"; it was no longer merely the power of nature but also a daimon paredros, personally experienced by each individual.

Numerous prayers in the pagan Magic Papyri are addressed to this spirit which pervaded and ruled the cosmos; for instance:

274 Hail, thou who comest forth from the four winds, Pantokrator, thou who breathest the life-giving pneuma into man ... whose eyes are the sun and moon> shining in the pupils of man ... thou are the Agathodaimon> who generates everything and nourishes the inhabited earth.23

27s Or again:

Thou who sittest on the head of the cosmos> and judgest everything> surrounded by the circle of truth and faith. Thou who hearest on thy head the golden crown> and in thy hand the staff with which thou send est forth the gods. 24

276 He was usually represented as a beggar with staff and knapsack> as the power that holds the cosmos together and as the "shepherd of the stars;> that is> the center of all the innumerable celestial constellations.

From the psychological point of view> this primordial image of the shepherd represents the Self> whence all the other archetypal images of the collective unconscious receive their invisible regulation.

277 Christ as the Good Shepherd and Pantokrator has taken over all the functions of the pagan god. He is a liberator from the heimarmene; as Kosmokrator, he likewise extends

throughout the universe.

He is called the all-powerful Logos of God, "who walking on earth, touches the heavens:’ In contemporary art, he often figures as a kind of Hermes, a lamb on his shoulders, over his head the

seven planets, on either side of him, sun and moon, and at his feet, seven lambs, representing the seven nations.

On an epitaph in the Domitilla coemeterium, he is even depicted as Attis with a shepherd’s

staff and pipe.

The Martyrium Polycarpi (chapter 19) calls him "the shepherd of the Universal Church which extends all over the world;’

and in the Alberkios inscription, he is "the holy shepherd, who feeds his flocks of sheep on mountains and plains:’

27s In a saying such as the opening verses of Psalm 23-"The Lord is my shepherd; I shall not want"-which St. John in the New Testament applies to Christ (John 10:11-16), he is still quite definitely thought of as a kind of daimon paredros-that is, as a personal guardian spirit that accompanies each individual, just in the same way as the Poimandres declares, "I am with you everywhere:’ In the Martyrium Polycarpi (chapter 19), he is even called "the shepherd, the savior of our souls and the guide of our bodies."

Thus, he is, so to speak, a nonpersonal guiding spirit, yet also in some way connected with the ego, almost in the sense of an apparition, which means that, at that time, the unconscious no longer appeared as a power projected into nature, but rather as a daimon accompanying man.

This is shown most impressively in the appearance of the shepherd described by Hermas:

While I was praying at home, seated on my bed, there entered a man of lordly appearance, in shepherd’s garb, clad in a white goat skin, his pack on his shoulders and a staff in his hand; and he greeted me, and I returned the greeting.

Forthwith he sat down by me, saying: "I am sent by the highest angel, that I may dwell with thee all the remaining days of thy life:’

I suspected that he had come to tempt me, and asked: "Who art thou?

For I know into whose keeping I was given:’

He said to me: "Dost thou not know me?"

”No,’ ’ I replied.

Then he declared: "I am the shepherd into whose care thou hast been given:’ And while he

was still speaking he changed his semblance, and I knew that he was the one into whose keeping I had been given.25

The shepherd then undertakes the function of strengthening Hermas in his faith and instructing him.

288 As we shall see, something of the same kind takes place in Perpetua’s vision when, in a scene which recalls the Holy Communion, the shepherd gives her a morsel of cheese and she receives it with folded hands.

This scene in particular has been looked upon as a proof that the martyrs were Montanists, for a

special group among them, the so-called Artotyrites-from artos (bread) and tyros ( cheese )-are said to have celebrated their Eucharist not with wine but with bread and cheese.

In any case, the manner in which the cheese is dispensed in the vision is entirely modeled on the partaking of the Holy Communion.

289 Some writers have also seen a certain connection in this passage with the Passio Montani, which describes the passion of "a certain Montanus" and his followers.

As a result of the death of the proconsul, these martyrs were doomed to linger a considerable time

in prison.

Several of their visions which have been recorded are not unlike St. Perpetua’s.

For instance, a woman named Quartillosia had the vision of a young man of supernatural stature who fed the prisoners with two bowls of milk that never became empty and promised them a third, after which he disappeared through the window.

290 The singular picture in the St. Perpetua vision of the shepherd milking cheese ( which moreover could occur only in a genuine dream) probably comes from the fact that two conceptions overlap: the idea of the Holy Communion, the receiving of the Host, as something "made by the hand of man;’ something solid; and, on the other hand, the idea of bestowing a drink in the form of milk.

291 In the Phrygian mysteries, for instance, the mystic abstained from eating meat, "and moreover he fed on milk as one newly born:’

This is important inasmuch as Montanus himself was a Phrygian.

Milk and honey were also looked upon as stimulating and inspiring, much the same as wine. In a magic papyrus, we read: "Drink milk and honey before sunrise, and in thy heart there will be something divine:’ Milk also stood for spiritual teaching in the Christian world:

”As newborn babes, desire the sincere milk of the word [logikon ], that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2:2).

And:

292 Ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have

milk is unskillful in the word of righteousness; for he is a babe. (Heb. 5: 12-13; also 1 Cor. 3:2)

293 St. Paul described himself and his followers as "children in Christ" (nepioi en Christo), and Clement of Alexandria even calls the Christians directly galaktophagoi (milk-drinkers).

, too, stands for an emanation of the Deity.

In the so-called Odes of Solomon, we read:

294 A cup of milk was offered to me; and I drank it in the sweetness of the delight of the Lord. The Son is the cup, and He who was milked is the Father: and the Holy Spirit milked him: because his breasts were full, and it did not seem good to Him that His milk should be spilt for nought; and the Holy Spirit opened her bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world [literally, "aeons"], without its knowing it; and they who receive [it] are in the perfection of the right hand [literally, "on the right hand in the Pleroma"]. 26

29s As Reitzenstein doubtless rightly interprets it, the drink of milk denotes the beginning, and the draught of wine, on the other hand, the complete fulfillment of man’s divinity.27

According to the rules of the Church instituted by Hippolytus, the neophytes first received a cup of water, then a mixture of milk and honey, and finally wine and water as the real Eucharist.

The sweet-tasting morsel which Perpetua receives at the hands of the shepherd is thus a kind of spiritual food, or teaching, through which she is admitted to the bright company of the Blessed (those who stand around robed in white and say ’J\men”), the company in the Beyond, whence-in the fourth vision-comes the deacon

Pomponius, in festive garb, to fetch her away.

It also has the meaning of a cibus immortalis, an immortal food, inasmuch as those "who worship God in spirit and in truth have a share in his glory and are immortal with him in that they are partakers of eternal life through the Logos:’ The Holy Ghost was indeed a life-giving breath.

297 If the gods of antiquity were already dead-that is, if the highest value bestowing life and giving it meaning had sunk at that time into the unconscious and become dissolved-this value had risen again in a changed form in the figure and teaching of Christ, the God become man and mediator.

The unconscious life force streamed forth from the new teaching, enabling life to progress on a fresh course and bringing about a step forward in culture. 28

298 The first of Perpetua’s visions describes this process in archetypal images.

It is true that the complex meaning in their deeper connections could hardly have been accessible to her consciousness, but they did give her the inner feeling of a meaning in her destiny.

Thus, they enabled her to accept her martyrdom.29

299 Although the dream represents the Christian teaching as the highest value and as a new source of life, one can hardly assume that the unconscious intended to drive Perpetua into martyrdom.

The obstructing factor in itself, for instance, is by no means exclusively characterized as a power of evil, although Perpetua interprets it as the devil.

The dragon may also represent the unconscious animal side which seeks to hinder Perpetua's ascent and which she tramples underfoot.

Quite objectively, the dream simply lays before our eyes the inner process which is taking place.

The suprapersonal imagery is the language of the collective unconscious.

The impressive power and depth of the images can no doubt be explained by the fact that they were called forth as a vital reaction of the unconscious to the fate threatening the dreamer in the outer world.  Marie-Louise von Franz, Page 147-167

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=2XOTDL2MU0H6Z&keywords=marie+louise+von+franz+collected

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**But God did not do thus. He first took on humanity.** **(2022-08-07 04:15)**

**[paypal _donation _button border="5"]**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]Meister Eckart - The Complete Mystical Works

SERMON TEN (Pf 10, Q 25, QT 38)

MOYSES ORABAT DOMINUM SUUM (Exodus 32:11 ff., Evans II,11)

I have quoted a text in Latin which is from the lesson appointed for today.1

In German it means, "Moses besought the Lord his God saying, ’Lord, why is thy wrath kindled against thy people? ’

Then God answered him, saying, ’Moses, let me alone, grudge not, permit, consent that my wrath be kindled and that I take vengeance on the people.’

And God promised Moses, saying, "I will exalt thee and magnify thee and multiply thy seed and make thee ruler over a great nation."

Moses said, ’Lord, blot me out of the book of life, or forgive the people.’ "

What does he mean by saying, "Moses besought the Lord his? God “?

Truly if God is your Lord, then you must be His servant, and if you then work for your own good or your own pleasure or your own salvation, then indeed you are not His servant, for you seek not only God’s glory but your own profit.

Why does he say, "the Lord his God “?

If God wills you to be sick and you want to be well; if God wills that your friend should die and you want him to live contrary to God’s will, then God is not your Lord.

If you love God and are sick ’In God’s name’; if your friend dies ’In God’s name’; if he loses an eye ’in God’s name,’ with such a man it would indeed be well.

But if you are sick and pray to God for health, then health is dearer to you than God, and He is not your God.

He is the God of heaven and earth, but not your God.

Now see how God says, "Moses, let my wrath be kindled." You may ask why God is angry.

Solely at the loss of our salvation, for He seeks nothing of His own: God is so distressed because we jeopardize our salvation.

No greater sorrow could befall God than the martyrdom and death of our Lord Jesus Christ His only begotten Son, which he suffered for our salvation.

Note then, God says, "Moses, suffer my indignation."

Just see what a righteous man can do with God!

It is a certain and necessary truth that he who resigns his will wholly to God will catch God and bind God, so that God can do nothing but what that man wills.

He who makes his will over wholly to God, to him God gives His will in return, so wholly and so genuinely that God’s will becomes that man’s own, and He has sworn by

Himself to do nothing but what that man wills, for God will never be anyone’s own who has not first become His own: St. Augustine says, ’Lord, thou wilt be no man’s own till he has become thine own.’

We deafen God Day and night with our cries, ’Lord, thy will be done,’ and when God’s will be done, we are angry, which is wrong.

If our will is God’s will, that is good, but if God’s will is our will, that is far better.

If your will is God’s will, then if you are sick you will not desire, against God’s will, to be

better - though you would wish it were God’s will that you were better.

And when things went wrong with you, you would wish it were God’s will that they should go aright.

But when God’s will is your will, then if you are sick ’In God’s name’; if your friend dies ’in God’s name,’ it is a certain and necessary truth that though it should entail all the pains of hell, of purgatory, and the world, the will in union with God would bear all this eternally, forever in hellish torment, and take it for its eternal bliss; and resigning in God’s will our Lady’s bliss and all her perfection and that of all the saints, it would remain forever in eternal pain and bitterness, not wavering for an instant and with no thought of wishing things were otherwise.

When the will is so unified that it forms a single one, then the heavenly Father bears His only-begotten Son in Himself - in me.

Why in Himself, in me?

Because then I am one with Him, He cannot shut me out, and in that act the Holy Ghost receives his being, his becoming, from me as from God.

Why? Because I am in God.

If he does not receive it from me, he does not receive it from God: he cannot in any way exclude me.

Moses’ will had become so fully God’s will that God’s honor with the people was dearer to him than his own felicity.

God held out promises to Moses which Moses brushed aside: had He promised him

His whole Godhead, Moses would not have consented.

But Moses besought God, saying, "Lord, blot me out of the book of life."

The masters ask, ’Did Moses love the people more than himself?’

They answer, No!

For Moses well knew that by seeking God’s honor among the people, he came closer to God than by being careless of God’s honor and seeking his own salvation.

And so it behooves a righteous man, not to seek his own in all he does, but only God’s honor.

While in all your doings you are turned more toward yourself, or toward one person more than another, God’s will has not truly become your will.

Our Lord says in the Gospel, "My teaching is not mine but His who sent me" (John 7:16)? And so it should be with a good man: ’My work is not my work, my life is not my life.’

And if I am thus, then all the perfection and bliss that St. Peter has, and that St. Paul stretched out his head (in martyrdom), and all the felicity they gained thereby, this I enjoy as well as they, and I look to enjoy it eternally as if it had been my own doing.

More: all the works that all the saints and all the angels and Mary, God's mother, too, ever did, from this I hope to reap eternal joy as if I had done it all myself.

I say humanity and man are different.2

Humanity in itself is so noble that the highest peak of humanity is equal to the angels and akin to God.

The closest union that Christ had with the Father, that is possible for me to win, could I but slough off what there is of this and that and realize my humanity.

All that God ever gave His only-begotten Son He has given me as perfectly as him, no less.

He has given me more: He gave more of my humanity in Christ than to him, for to him He gave nothing: he had it eternally in the Father.

If I hit you, I hit first a Burkhard or a Heinrich, and only then a man.

But God did not do thus. He first took on humanity.

Who is a man? One who has his name from Jesus Christ.

Hence our Lord says in the Gospel, " He that touches one of these, touches the apple of my eye" (Zech. 2: 8; cf. Matt. 25 :40).

Now I repeat, "Moses besought the Lord his God."

Many people pray to God to do all He can for them, but they do not want to give God all they can.

They want to share with God and give Him the worst part, and not much at that!

But the first thing God gives is Himself. And when you have God, you have all things with God.

I have sometimes said, he who has God and all things with God, has no more than one who has God alone.

I say too, a thousand angels in eternity are no more than two or one, for there is no number in eternity, it transcends number.

"Moses besought the Lord his God."

Moses means one who was lifted out of the water. But now I will speak again of the will.

To give a hundred marks of gold for God is a noble deed, and appears as such.

Yet I declare that if I have the will that I should give a hundred marks if I had them - if the will is perfect, then in fact I have paid God and He must give account to me as if I had really given Him a hundred marks.

I say further, If I had the will to give up a whole world did I possess it, then I have made over to God a whole world, and He must render account to me as if I had given a whole world to Him.

I say, if the pope had been slain by my hand, and if it had not occurred with my will, I would go up to the altar and say Mass as usual.

I say humanity is as perfect in the poorest and most wretched as in pope or emperor, for I hold humanity more dear in itself than the man I carry about with me.

That we may be thus united with God, may the truth of which I have spoken help us. Amen. Page 91-94

Notes

1 . Eckhart's scriptural quotation is, as often, free. It is also exceptionally lengthy. This is the lesson for the Tuesday after the fourth Sunday in Lent.

1. Human nature as distinct from the individual man. Christ assumed human nature, not a person (see Sermon 13a).

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_3?crid=25FPA5F2GLSD1&keywords=meister+eckhart&qid=1652174440&s=books&spr

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**Carl Gustav Jung, 1875-1961: A Memorial Meeting, New York, December 1, 1961-Quotations (2022-08-08 06:02)**

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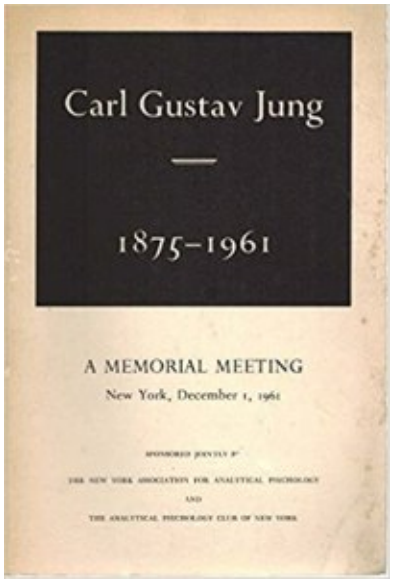


[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

A Memorial Meeting, New York Dec. 1, 1961

Dr. Jung was never caught by the picture of himself as an important man.

Indeed, one of his daughters came home from school one day and told at the dinner table of her great surprise when her father had been mentioned, during a lesson on contemporary Switzerland, as one of the leading people in the country.

She said, "I thought Father was just a country doctor!" M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 4

He [Jung] imposed a similar probationary period on himself in regard to the role of mandala symbolism in the individuation process, while the material of his latest books, Aion and Mysterium Coniunctionis, was withheld for at least a decade.

For his sense of integrity and scientific accuracy was so strong that it could hold the flood of creative thought in check until the time seemed ripe for it to be given to the world. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 5

He [Jung] loved to wear his old clothes, to work in his garden, to cook his own dinner, and he actually helped to build his house at Bollingen with his own hands, joining the masons' labor union in order to do so.

He loved life, and he loved laughter and good fellowship.

He talked on equal terms with the simple people of the villages and mountains. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 7

In Africa the medicine man called him brother; New Mexico a Navaho chief was his friend; in India a Tibetan lama in the far north and a Brahman priest in the south, both accepted him as one of themselves, an enlightened one, and spoke to him freely of the sacred mysteries of their religion. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 7

The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone be brought to fruition in one generation. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 9

What does lie within our reach, however is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.

I do not mean by persuading or preaching-I am thinking, rather, of the well known fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 9

Jung was indeed a great-a wonderful-man.

His last word has been spoken, his last book written, but his spirit lives on; and it is our task to see that the light he has kindled shall continue to burn in the hearts of men. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 9

It must by no means be forgotten that during the last ten or twelve years of his life Dr. Jung made massive revisions of his earlier works to prepare them for inclusion in his Collected Works in Bollingen Series, for whose existence we can all be so grateful to Mr. Mellon and his associates. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 11

Although his analytical practice was reduced to a minimum, during his later years Jung had appointments almost every day, when he was at Kusnacht, with many of his former pupils and co-workers. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

He [Jung] gave freely of himself in consultation and counseling, and was most generous of his time and effort in reading, correcting, and making suggestions in connection with the many manuscripts which were laid before him by their authors. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

It is not widely known that Jung was a highly competent artist in working with stone.

In the garden of his house at Kusnacht are several of his sculptured works. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

Also at Kusnacht is the beautiful plaque in limestone which Jung carved in the months following his wife’s death.

We see, delicately and tenderly done in bas relief, the branch of a fig tree with four leaves remaining and one which has just fallen off. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 13

This is not the occasion to discuss the place of illness in Jung's life, but anyone who was in close contact with him during his last years knows that he bore his infirmities with fortitude and patience. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 13

Although it had its moments of serenity and rich enjoyment, his old age was by no means always tranquil and untroubled.

But meet it every day he did, with energetic and never-failing positiveness, with intense concentration on whatever he was engaged in, and with complete immersion in every activity, whether it was a philosophical discussion, the dictation of a letter, the carving of a roast, the chopping of kindling for his fire, or the detailed study of a map as preparation for our day's drive. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 14

It was here at Bollingen that Jung enjoyed being the highly competent cook that he was, producing with the devoted help of others the delectable dishes which he was capable of.

There was work to be done in the garden, firewood to be chopped, and all the other activities of country life which Jung enjoyed and which gave him so much.

And here, too, were quiet opportunities for meditation and for creative writing. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 14

Two or three years ago, when Jung was attending an art exhibit in Zurich, a woman introduced herself to him and expressed her gratitude for what he had done for her.

Dr. Jung asked her if this had come about through reading his books. Her reply was: "Those are not books. That is bread." Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 16

For forty years or more, men and women in distress, persons with blocked horizons, emotionally impoverished or crippled, were lured to Kusnacht from all parts of the earth with their anticipations raised to an extraordinary pitch by reading something Jung had written that excited, baffled, beckoned, all at once, or by hearing of his daring intellectual vigor, clairvoyance, and wisdom. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

As foreseen, they found in Dr. Jung not only "a river of waters in a dry place and the shadow of a great rock in a weary land" but, in addition, wine from an ageless vineyard, which evoked in each of them "an echo and a glimpse of what he thought a phantom or a legend until then." Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

Jung was humble before the ineffable mystery of each variant self that faced him for the first time, as he sat at his desk, pipe in hand, with every faculty attuned, brooding on the portent of what was being said to him. Henry A. Murray, A Memorial Meeting, New York Dec.

1, 1961, Page 18

And he never hesitated to acknowledge his perplexity in the presence of a strange and inscrutable phenomenon, never hesitated to admit the provisional nature of the comments he had to make or to emphasize the difficulties and limitations of possible achievement in the future.

"Whoever comes to me," he would say, "takes his life in his hands." Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

In the words of one young man who went to Kusnacht for the first time: "Dr. Jung was the first full-blooded, all-encompassing, spherical human being I had ever met, and I knew of no fit standards, no adequate operations by which to measure his circumference and diameters. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 20

Instead of remaining framed by the standard judgments of my locality and time, I saw myself as the inheritor and potential bearer and promoter of mute historic forces struggling for emergence, consciousness, fulfillment, and communication.

All this and more I owe to Dr. Jung." Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 20

The Foundation was established by my first wife, Mary Conover Mellon, and myself.

We had spent the first winter of the war, 1939-1940, in Zurich, drawn there, and to Dr. Jung, by her overpowering attacks of asthma and by her conviction that her illness was largely a psychological rather than a purely physical affliction. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 25

In my own case, as we all know, a plurality of riches does not guarantee peace of mind and often makes common cause with a paucity of real values. In many ways Dr. Jung’s clear expositions of his theories, his deep wisdom, his humor, his great simplicity, opened out sunnier and wider vistas down which to view the world. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 25

I walked with him one spring for two or three days up in the hills behind Ascona and Locarno, in the Tessin taking a little train each day far up into places where one hardly ever saw a human being.

One heard the bells of a few goats and saw some of them grazing, or in the distance heard the sound of a mountain cataract.

He was peaceful, serene, and had a hearty and ribald humor. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

But the thing I remember most about Dr. Jung was his simplicity: the directness of his

vision and the aptness of his descriptions. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

Of the simple religious shrines one saw everywhere, even on remote paths, he said something like this: they are in the same places where the forefathers of these people worshiped their nature gods-the gods of the crossroads or the forest, the tree or the stream-and often at places of potential danger.

These too are to ward off evil. It is man's awareness of danger, of the Devil. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

We who are so civilized and unsuperstitious would do better perhaps to have a little more superstition and to be closer to nature to take the Devil into account.

He said, "Anyone who has lived in a primitive way and who also thinks will naturally come to know about the unconscious. It only goes to show how many silly asses have done it who don't think." Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

As we were about to leave for America in the spring of 1940, he told me he had had a letter from a very good and intelligent American woman, a friend of his, who asked him to be on a committee of one hundred of the most intelligent people in the world to confer on how to bring about peace.

He said, "I wrote back to her on the reply postcard, 'Dear—: Please don't do it. One hundred intelligent people together in a room only makes one big idiot.' Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 27

Today we think of Jung the scientist, the explorer of men's minds; Jung the philosopher and the humanist; Jung the deeply religious lover of all mankind.

It may well be, however, that without our being completely aware of our good fortune we have been in the company of the Socrates of our own day. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 27

The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is.

Nevertheless, they give permanent determinations to the variable element, as in Christian thought the Logos is the mediator of creation; and the essences of all things, the eternal ideas, are contained in it. Paul Tillich, A Memorial Meeting, New York Dec. 1, 1961, Page 32

He once told me that his colleagues had warned him, "Lookout, Jung, that way lies lunacy!"

But like a true explorer, he felt that this background of all psychological experience held such importance for him that he must take any risk involved.

But not yet for his patients.

He would not lead them into unknown country until he had been there and charted it himself. Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 34

The chef thing about the unconscious is that it is unconscious! But it reveals itself in these archetypal images. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 35

But as Jung says, it is not the bomb that is the danger but the psychology of the men who control it.

For "when the individual does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves." Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 36

Jung never addressed himself to the crowd but only to the individual.

For he knew that the influence of a great and devoted individual may produce effects far beyond any the power of the crowd can bring about. Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 37

He knew that wars cannot be ended by those who are themselves dominated by the power motive.

And he knew that peace can come to an angry world only when the leaders of men give up hate and strife and serve some central value with a truly religious attitude.

But many people of these days have lost all religion along with their religious "beliefs." Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 37

The two most important developments of our century have occurred in mathematical physics with Planck and Einstein and their successors and in psychoanalytic psychology with Freud and Jung. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1, 1961, Page 39

There are reasons for believing that none of us will be whole and healthy persons until the old, inadequate and conflicting, most deeply scientific and metaphysical beliefs that are fighting one another inside us are transcended or sublimated under a freshly creative and consistent philosophy of both what is and what ought to be. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1,1961 Page 40

What I find particularly inspiring in all Dr. Jung’s work is the way he brings out the same fundamental elements of human psychology in many different contexts which might seem, at first sight, to be unrelated to each other. Arnold J. Toynbee, A Memorial Meeting, New York Dec. 1, 1961, Page 41

Rather than make dogmatic assertions about man and his nature, Jung chose to pursue truth as he saw it, believing that "truth can always stand on its own and that only opinions that have shaky foundations require the prop of dogmatizing." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 43

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 44

the most immediate effect of the discovered self is not that the mysteries of heaven are revealed but that we ourselves are revealed to ourselves. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 44

Our strengths and weaknesses, our beliefs and unbeliefs, our greatness as children of God and our smallness as children of man come into recognition, and we stand at once humbled and strengthened in the presence of the very God Himself." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 44

No matter what the world thinks about religious experience," he [Jung] wrote, "the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 45

The epochal nature of Jung's work still remains to be generally recognized, but when it is, we believe he will be considered as the originator of a whole new era in man's understanding of himself. Jung the man is dead.

The consequences of his creative genius are just beginning. Edward F. Edinger, A Memorial Meeting, New York Dec. 1, 1961, Page 46

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=398KICO6X4ODE&keywords=A+memorial+meeting+1961&qid=1644059118&sprefix

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**Marie-Louise von Franz, A Woman's Way (An Interview) - Quotations (2022-08-09 04:04)**

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Yes. I could not have had children because my health was very, very precarious all my life. When I was young, I would have liked to marry and have children, yet I know now in retrospect that it would have probably killed me.

So I can see that although I wanted children, it was not my destiny. - Marie-Louise von Franz, A Woman's Way, Page 118

Donna: With today's technological advances, many women make their decision regarding children on the basis of available birth control or abortion instead of doing that inner search.

Marie-Louise: Each is an individual case.

Every woman should listen within and she will know whether to have a child, even if illegitimately, or whether for her the answer is not to have this child. - Marie-Louise von Franz, A Woman's Way, Page 118

PP: How do you feel about the issue of family planning and elective abortion in particular?

Marie-Louise: Once again, it is an individual matter.

One woman could err in not having an abortion when her individual situation says she should.

Another woman could err by having a child when she should not.

One must stay close to feeling to know what one should do in this matter of having or not having children. - Marie-Louise von Franz, A Woman’s Way, Page 118

Nietzsche is the prototype of modern man having an inflation because of not believing any more.

It is the madness of not only Europe but also China and America.

When people do away with religious tradition, they fall into the Superman fantasy. - Marie-Louise von Franz, A Woman’s Way, Page 103

For instance, Nietzsche says in Zarathustra, “If you go to the woman, take the whip with you.”

That is completely true for the inner life.

A man should whip his anima.

That means, he should be able to criticize his anima when it is appropriate to do so. - Marie-Louise von Franz, A Woman’s Way, Page 103

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**The question arose from within me, "how did you withstand the great darkness?"**
**(2022-08-10 04:56)**

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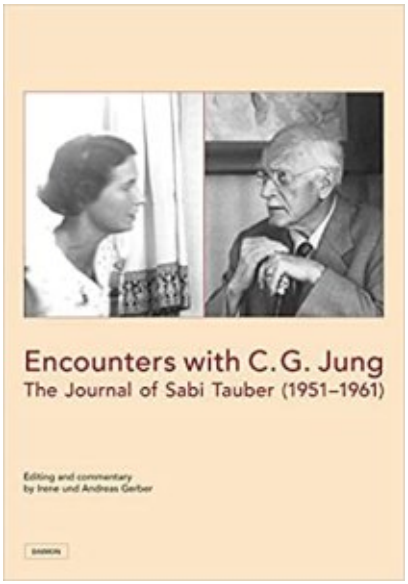


[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Bollingen, July 8, 1951

Dear Frau Doctor!

It would be possible for me to see you next Friday afternoon. There is a train arriving at 2:40 in Bollingen.

From the station you walk along the Seestrasse up the lake, past the church of Bollingen.

After about another 600 meters there will be a railroad crossing ("crossing prohibited"!)

with barriers.

There you cross and go down, past a house in a garden, then you come to a garage.

There you go to the right down to the lake. You won't see a house. It is hidden in the trees.

Yours sincerely

C.G. Jung

I was standing at the lake with this letter in my hot fist, one hour too early.

A few meters to the right, between dense green branches, a charming old wooden door was beckoning.

I had to clench the other hand into a fist as well. What was the matter with me?

After all, I wasn't that young any more, with five children, a beloved husband - and a heavy backpack full of problems.

But waiting for a whole hour in front of this door would have been asking too much.

By now I knew myself well enough to question the state of mind I would have been in thereafter.

Hie Rhodus, hie salta! flashed through my mind.

I quickly stripped my clothes, hid them behind a bush, and swam out into the wonderfully cool lake.

Farther and farther - I had a whole hour - just become as cool and light and gray as the water!

But I got tired.

Turning around, I could see the gray tower at the shore, thick stone walls, and a thicket of shrubbery, but also, to my horror, a sailboat landing exactly at the spot where I had hidden my clothes. I held out for a while longer in the lake, but my strength was vanishing fast, and my conscience was calling time.

How utterly silly I felt, slipping hurriedly past a group of men and disappearing in the bushes!

I didn't look back, but I could discern very well the one deep, thundering bass among their voices, and that one seemed to come closer.

In a mad rush I slipped into my clothes, barely minding the red ants that had crawled in

there - a far cry from the serene and quiet countenance with which I had intended to present the many questions I had pondered for so long.

"Ah, so that was you?! Well, there is no more escaping now; please follow me right away!"

The voice thundered beside me like the last judgment, but the hand held out for a greeting was thoroughly benevolent, steady and calming to my trembling nerves.

The scenery of the strangely-funny "men's group" indulging in an opulent vesper meal within the strong walls of this fort belonged to the image that unfolded in my soul with glowing colors.

"Why didn't you come long ago? Could I have been any nicer to you people? I had to pull you by the hair.

One can feel such a thing. After all, we are all connected underneath, and whoever can dive has a felt sense for others in a wide circumference. In the future, see to it that my soul can be at ease within its field of vision and come sooner if things are not going well!"

While lecturing me thus, his eyes nevertheless were resting on me with so much warmth and benevolence that I was completely comfortable, in spite of the felt sense that he knew everything about my soul already, and more than I did myself.

It was right for him to know and that now everything, as it were, belonged to him.

Then I remembered my severely ill, dying mother at home, and I told Jung my dream:

Jung stood tall in front of me and made the sign of the cross with a broad, all-encompassing gesture.

Behind him was an age-old menacing crone, and beside me my husband's anima.

Only with Jung’s gesture did the two women became visible, and at the same time his gesture protected me against them.

The danger of the dark mother was within me, he said.

But I was not to crawl into the dark earth and get stuck in there; rather, I was to

wriggle through it cunningly and smartly.

That’s what one should be able to do! Movement, not paralysis! Vorwarts ist alles!

Darkness wouldn’t want to swallow up the light, otherwise it would cease to exist as well.

Right here, on these shores, he once had witnessed a fish jumping out of the water before being swallowed by a snake.

But then the fish got stuck in the throat of the snake and both died.

Mother cannot swallow father, lest she dies too!

The question arose from within me, "how did you withstand the great darkness?"

Jung’s voice was calm when he replied, "I wasn’t always able to.

But because I surrendered to the darkness, it released me again. You have to be more honest!

Pay attention to every movement of the soul, look at it, and be lovingly creative with it.

A noli me tangere attitude makes one dumb and unrelated. True relationship enriches.

To engage in a short-circuited sexual liaison leaves one poor and dumb - one has cheated oneself.

If other people’s wings are lame, leave them behind; you two are to fly on nevertheless. The true spirit, as it lives for example in the / Ching - clear and yet cunning; clever and wise; open and yet hidden - this spirit helps in dreams and in daily reality to break the spell of the dark mother."

After that, he showed me with great satisfaction the entire fortress he had built with his own hands. In the room up in the tower, however, silence fell upon us; it spoke in its own language, one of the hardest works in the great darkness, of surrender, despair, and of sacred prayer. Heavy steps went ahead of mine, back down the steep, winding staircase.

This hunched-over back, how wonderfully strong it must have carried, a lifetime!

Jung accompanied me back out into the world, switching to a lighter, conversational tone, as if to cover the deep experience with a silky veil.

"Will I succeed with this, my life?" I asked, barely audible. "I certainly would say so!" he thundered, piercing me with his steady gaze. "Only the shock of your own splendor might be too much! But never again are you to swim that far out into the lake. You are in danger, and you must know that."

Jul 13, 1951

He touched me

and brought me to the place

where one takes one’s life in hand

and trusts that it may succeed.

He protects me against the power

of the Great Mother,

not overwhelmingly seriously; he even laughed!

Such is the true spirit!

And so that I’ll always know

I was allowed to see his best attire:

his humanity.

Please, let me never forget him!

Then, in the great darkness,

I will never drown.

On 11 August, 1951, my mother died.

During her last and most difficult days, my youngest, my baby, lay in the cradle next to her bed and made cheerful little noises.

It must have appeared like a little angel to my mother, who wouldn’t turn her eyes away.

Now mother is an angel herself, helping us from the other side.

28 1951

Mother! Dear!

I pick it up and carry it with joy!

You had to go

and left us

that, which on this earth

still needs to be accomplished.

I hold it sacred and work on it

as much as I can.

Dear God, help me along!

so that, when you will call, it shall be done!

Next to mother’s obituary there was a beautiful quote from the poet

Holderlin:

Unser ganzes Leben ist ein nie wiederkehrender Geburtstag der Ewigkeit, den wir darum freudiger und heiliger begehen sollten.

Summer was warm and imbued with intimacy, especially early morning with the pearls of dew on mother’s grave.

Planting her gravesite became my innermost, sacred joy.

It was as if through this work her essence would open within me like a flower.

In my daily life, ever so often I was able to take a tricky emotional situation as a welcome opportunity to live through it fully.

Thus, I sometimes would sit at my baby girl’s cradle singing softly to her, precisely when the daily workload was heaviest.

And my mother seemed to thank me.

Or I would play the piano instead of doing the bookkeeping - and life became large and wide.

And yet, by the same measure that time merged with eternity, there was an urgent voice within me: "It’s later than you think, make use of your time!"

When could I go see the old wise man again?  How?  Never without having done my work.

I forced myself to write down a meditation on the /Ching, # 50 Ting, "The Cauldron," then I asked for another session.

Again, there was a gentle smile in his answer, "why not any sooner?"

It made me sad, thinking how poorly I was able to "dive" and feel the underneath connection.

Did he even know how difficult it was for me to live "right"? How much I craved to launch into an inspiring spiritual task - or, just as wonderful and engaging, to simply live according to my feelings, free and unbound like a bird!

Against those urges stood everyday life with its many petty chores and obligations. Neglecting those, however, rendered spiritual work and living my feeling impossible.

"Is there a path here?"

I asked the Great One faintheartedly, on a gray November evening.

Jung answered mildly, telling me matter-of-factly about the almost unbearable challenge of his destiny:

For the past 150 years, the ancestors on his mother's side had been ministers, on father's side physicians.

He had to take on the issues from both sides and solve them! In addition, there was the problem of the body and soul.

"Often it is the dead ones who are calling on us with their questions and problems.

Everything spiritual comes from that realm.

Each one takes on his ancestors and passes himself on to the next generation with one's own solution.

To find the right way between the calling of our destiny and the tasks of everyday life is very difficult.

Weekdays, this is what you do: in the morning you sort out the very urgent from the urgent.

The question is: is it better that I do very little for only a few people, or that I die from exhaustion and not be able to do anything for anybody anymore?

One has to bear the fact that one cannot do justice to everybody.

Then you make a program for the day and hold on to it ritually!

By all means, one has to fight every day for one's own free time to restore libido within, otherwise one perishes in today's fast paced, empty rushing.

I for one don't go to concerts or the theatre anymore in the evenings.

Try to have your kids in bed by 8 pm, and from 8 to 10 pm the time belongs to you and your creativity.

Be consistent!

But at 10 pm you ritually wrap up and go to bed, otherwise the body gets abused.

Discipline makes happy.

In your own evening time, you fulfill the demand of your destiny, and thereby think of Confucius' little story:

A man fell into a torrent and was carried along in the roaring waters.

Further down the river became very quiet. There, the man simply climbed on shore again and walked on.

30 1951

There are times when one has to let oneself be swallowed up by the Great Mother, so that she can spit one out again!

That's rebirth and regeneration.

People who have a lot of contact with others have to be ready for this sort of regeneration, otherwise they perish!"

I had sent my little essay on the / Ching ahead of time and now asked him for his opinion.

"It is good," he said, "because you saw the essence, and you didn't speculate too much.

An intuitive has a much more difficult time to cut his wings and stay close to reality.

If he doesn't, it's all up in the air, and a depression will surely follow.

He ventures into a cave without a light and a rope, and that is too dangerous.

Thinking is the light and rope for an intuitive to enter into the cave.

Each idea needs scientific validation, and a manuscript has to be read and criticized by ten friends before submitting it for publication.

This is intellectual rigor!

Because I feel responsible I read all manuscripts that are sent to me,

even though the burden of my work almost crushes me."

Winter brought long, dark nights. My dreams became heavy and puzzling.

But the Old Wise Man kept his promise about the open door.

Shortly before Christmas he enlightened me with his comments to the following dreams:

Jung secretly whispered a name for me in my ear. Nobody else knew the name; it was sacred.

Jung commented that he, or the Old Wise Man, gives me my name in place of God, which only he and I know, so that I may recognize God and he recognizes me.

Consequently, I have become an individual and thus capable of a Visio Dei.

This is why baptism of newborns is so important, so that they are known by God and have a vision of God if they die early.

There are primitives who have two names: an ordinary name and a secret one, only known to the medicine man.

Nobody else may know it, lest the person be bewitched!

With the name-giving, God bestows his mana (numinous power) onto the soul.

In an Eskimo custom, a louse of the grandfather is put onto the newborn’s head; in that way mana is being transmitted.

The self is being crystallized in the name.

One should not give children too exotic, unusual names (parents perhaps indulging a pathological fancy), so that they don’t have to be ’hopeless individualists’ without real mana for this world.

(2) After an operation to remove my tonsils I was laying on a bed, weak and tired.

A monster was sitting on top of me, sucking my blood at the sutures.

I was the only one to see the monster, nobody else could.

But I was unable to talk, so I wrote onto a piece of paper that only Jung could help me.

He came, detected the lesion, and told the doctors exactly where another suture was needed.

After that, healing occurred.

Jung: "A tonsillectomy is needed when external poison combined with our own, inner poison becomes one source of poison.

Such a monster is very dangerous, for as soon as it is finished with its victim, it goes on to the next one, that is, such a libido-drain into the unconscious 'spreads' and endangers your husband and your children!

One becomes the monster, because the libido flows backwards into oneself.

The lesion in your case is the inferior, negative intuition.

It should lead positively to your feeling, but instead your intuition cuts the feeling off negatively.

The blood empties toward the inside and worthlessly seeps away, instead of pouring out into a creative act, full of joy and strength!

For example, a famous, formerly very creative composer came to see me, complaining that he could no longer compose.

It turned out that he had a patroness who gifted him much money and a villa.

Then she stopped, and he could compose again.

The money from outside had plugged up his creative source.

In your case, the negative intuition is blocking the natural stream of feeling, threatening death.

Open the floodgates and pour out your feelings!

Venture into life; get a positive attitude!"

It was as if Jung would throw a golden ball into the depth of my 'inner fountain.' Through him I experienced God. He said that he didn't 'believe' - he 'knew.'

And I know now firmly through him.

(3) I wanted to cross a lake together with my youngest child, to go to a chapel on the other side.

Suddenly, a high wave ripped my child away and carried it out into the lake. (I woke up horrified.)

Jung: "Well, this is wintertime, when Demeter has to cede her child to Pluto.

The River god has kidnapped the child; it's his turn .

You have to say yes to that; you have to let it be winter, give yourself to the River god - only then can it be spring again, rebirth.

And besides, you don’t have to ’endure’ it; precisely not to endure, rather, you have to let yourself be overwhelmed, for he is greater than you - he is God!

The meaning lies in the wave flooding you.

Not that you have to overcome the unconscious; the unconscious has to overcome you.

It’s an amazing grace to be chosen to become Pluto’s mother-in-law, and it is a fabulous honor to be personally called by the River god!

God needs the child part-time, because he has to restore its mana, renew its divine nature, therefore it is the divine child.

The youngest daughter symbolizes one’s own future, which one can never fully experience because one dies before that.

The other half of the daughter belongs to the Other."

(See also the Ishtar-Tammuz legend).

(4) A timeless wanderer was walking with me through the ages.

He showed me ancient carpets and marvels from all over the world, saying that they all belonged to me, for my great-grandfather on mother’s side had been a vagabond.

Jung: "We all are pilgrims. We should not be all that attached to this world. A tramp is unbound; he is only a visitor on this earth; his home is in the beyond. The dream tells you: This is what you carry within -know and appreciate it!"

(5) The River god emerged from the river and called me.

Jung: "Don’t let the River god wait! It is a distinctive honor to be called. A primitive would become chief because of it. With every experience of God our understanding grows, and we become capable of greater things. The self doesn’t give us tasks we can’t do. One cannot write and speak of everything about God, but between two people one can feel it."

Wie auch die Welt ihm das Gefuhl verteure, Ergriffen fuhlt er tief das Ungeheure.

Deep down in his eyes I recognized the Rivergod - and drowned in him.

"Now I could put a spell on you, since I know your name!" sounded the deep voice.

I only nodded, for it had already happened. But he continued, "I’m not so sure, perhaps it’s you who are bewitching me at the moment."

I burst out laughing, which made him say very earnestly, "See, you’d be delighted!" I was alarmed.

Once again, the experience of the encounter was so big that I could barely tolerate it. Nudging me gently back into reality, he said soberly, "When people are coming to me with red cheeks, bright eyes, and warm hands, then I know that they have put a considerable stream of libido into our meeting and it becomes a deeply meaningful experience, effective and valuable. With averted gaze, a pale face, and cold hands nothing happens; you put nothing into it and get nothing out of it."

The day had started gray and foggy; now the world lay before us in a golden robe of sunlight. It was such a gift.

The Rivergod, I didn’t let him wait, he didn’t have patience either.

I danced with him and lived him fully and he bestowed on me his wreath divine for a new life!

No wonder, then, that Maya casts her nets and slings to entangle me in everyday life. It virtually hailed conflicts.

They weren’t exactly put at my feet; they pierced my heart. Sabi Tauber: Encounters with Jung, Page 23-35

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1637855836&sr=8-1

**Saturus’s Vision (2022-08-11 04:20)**

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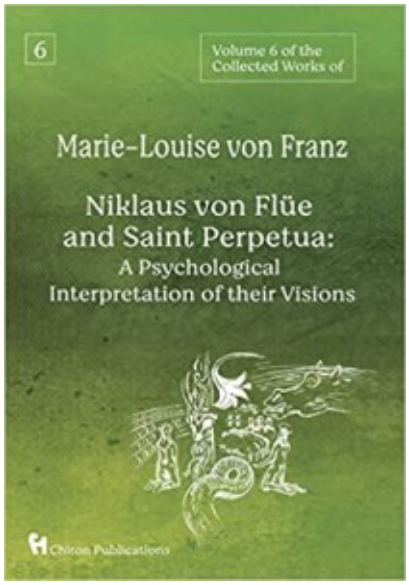
[1] 
6
Volume 6 of the Collected Works of
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Niklaus von Flüe and Saint Perpetua:
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Appendix

Saturus’s Vision

443 We had died and had put off the flesh, and we began to be carried towards the east by four angels who did not touch us with their hand.

But we moved along not on our backs facing upwards but as though we were climbing up a gentle hill.

And when we were free of the world, we first saw an interior light.

And I said to Perpetua (for she was at my side):

This is what the Lord promised us. We have received his promise:’

444 While we were being carried by these four angels, a great open space appeared, which seemed to be a garden, with rose bushes and all manner of flowers.

The trees were as tall as cypresses, and their leaves were constantly falling.

In the garden there were four other angels more splendid than the others.

When they saw us, they paid us homage and said to the other angels in admiration: Why, they are here! They are here!"

44s Then the four angels that were carrying us grew fearful and set us down.

Then we walked across to an open area by way of a broad road, and there we met Jucundus, Satuminus, and Artaxius, who were burnt alive in the same persecution, together with Quintus, who had actually died as a martyr in prison.

We asked them where they had been.

And the other angels said to us: ((First come and enter and greet the Lord:’

446 Then we came to a place whose walls seemed to be constructed of light.

And in front of the gate stood four angels, who entered in and put on white robes.

We also entered and we heard the sound of voices in unison chanting endlessly: “Holy, Holy, Holy!"

In the same place we seemed to see an aged man with white hair and a youthful face, though we did not see his feet.

On his right and left were four elders, and behind them stood other aged men.

Surprised, we entered and stood before a throne: Four angels lifted us up, and we kissed the aged man, and he touched our faces with his hand.

And the elders said to us: "Let us rise:’ And we rose and gave the kiss of peace.

Then the elder said to us: "Go and play:’ To Perpetua I said:

"Your wish is granted:’ She said to me: "Thanks be to God that I am happier here now than I was in the flesh:’

447 Then we went out, and before the gates we saw the bishop

Optatus on the right and Aspesius the presbyter and teacher on the left, each of them far apart and in sorrow.

They threw themselves at our feet and said: "Make peace between us.

For you have gone away and left us thus:’ And we said to them: “Are you not our bishop, and are you not our presbyter? How can you fall at our heart?"

We were very moved and embraced them.

448 Perpetua then began to speak with them in Greek, and drew them apart into the garden under a rose arbor.

While were talking with them, the angel said to them: ’Allow them to rest. Settle whatever quarrels you have among yourselves:’ And they were put to confusion.

Then they said to Optatus: "You must scold your flock.

They approach you as though they had come from the games, quarrelling about the different teams:’

449 And it seemed as though they wanted to close the gates. And there we began to recognize many of our brethren, martyrs among them.

450 All of us were sustained by a most delicious odor that seemed to satisfy us. And then I woke up happy.1 Marie-Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions, Page 207-208

1. https://carljungdepthpsychologysite.blog/2022/05/27/the-motif-of-children-speaking-while-still-in-the-womb-appears-in-various-primitive-myths/marie/
2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=25AOWFD62KXRB&keywords=marie+louise+von+franz+collected

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**These visions made such an impression on me that I attempted their psychological interpretation. (2022-08-12 04:51)**

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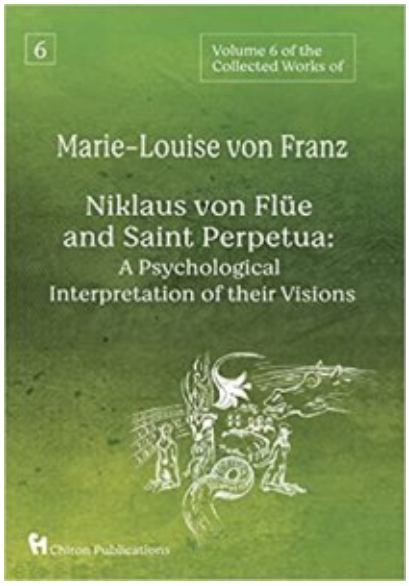
[1] 
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## Introduction

165 The present essay originated in Professor C.G. Jung's seminar at the Eidgenössische Technische Hochschule (ETH), being the outcome of a report on a book which contained the visions of St. Perpetua.

These visions made such an impression on me that I attempted their psychological interpretation.

166 One might well question both the sense of applying a modern form of psychological interpretation to this series of visions and the extent to which it is justifiable from the historical point of view.

For such a method cannot fail to reveal connections which lie neither within Perpetua's own spiritual range nor within that of her time.

167 Perpetua actually interpreted her own visions, as the text shows.

For instance, to her, the dragon of the first vision was the devil, whose aim it was to deter her from going the way of her martyrdom, while the shepherd who gave her the sweet-tasting food represented Christ.

Her interpretations were accepted by the nascent Church of her day, and also later. Even

today, their message remains compatible with Church teachings and meaningful for many.

168 Nevertheless, it seems to me that an attempt at an interpretation based on the scientific hypotheses of C.G. Jung's school of analytical psychology might throw light on some new and perhaps important factors.

169 The divine hypostases in the Christian conception of the world are accepted as absolute metaphysical reality in the dogma.

They did not reveal themselves in some place outside the human sphere (which would be a contradiction in itself, inasmuch as revelation implies the human being who receives the message); thus, we must conclude that these realities were experienced as a living totality that is, by the human soul (the psyche).

In fact, it was only in this way that such realities were able to become the formulated content of a creed-thanks to the testimony of human beings.

It was the record in the Gospels and the witness of St. Paul that built up the image of Christ as we know it.

170 At the same time, it was above all the experiences of single individuals in visions and dreams (like those of St. Perpetua) which confirmed the collective faith-that is to say, the conviction that God had really become man in Christ.

These individual experiences gave real foundation to the doctrine.

Dreams and visions are statements made by the human soul in a realm where consciousness and its conceptions are excluded.

If we consider these spontaneous unconscious statements of the soul, we are able to perceive the Christian conception of the world originating in them as a phenomenon in itself.

We can leave aside all that a philosophical knowledge, derived from the already existing cultures of antiquity, contributed to it, as well as all that was added by the theological interpretations and the theoretical and political deliberations of the ecclesiastical councils.

It is true that these additions were creative acts of human consciousness which gave meaning and reality to the soul's

spontaneous statements, but at the same time these additions caught and imprisoned the statements of the soul in a formulation which was dependent on the historical situation, and consequently transitory.

Therefore, we are justified, I think, in attempting a new and wider formulation of the same phenomena from a modern

psychological standpoint, though we are fully aware that this new interpretation must also be transitory.

173 Viewed from this perspective, it would be inadmissible to look upon the dragon of

Perpetua’s first vision simply and solely as the dogmatic figure of the devil.

According to our scientific working hypothesis, we must take the dragon simply as it appears-that is to say, as a dream-image of a dragon and, inasmuch as it occurs frequently in myths and dreams, as the archetype of the dragon.

174 In this case, the interpretation has to be reached through

amplification, that is, by recalling similar images of dragons for comparison, a method which may not allow us to define the psychic meaning of the image by means of an abstract concept but will enable us to describe it in a way which at least throws light upon the underlying energic processes.

175 For instance, the a priori interpretation of the dragon as the devil excludes every positive element in this figure, while the psychological way of considering it reveals quite unmistakably a positive as well as a negative aspect-a duality in the image of the dragon which throws a completely new light on the whole vision.

176 Naturally, the same argument applies to all the images and motifs appearing in the visions.

As most of these are archetypal-which means that there exists a practically inexhaustible store of comparative material-I have confined myself principally to material from Perpetua’s time and have endeavored to show how these images appeared to people of that era in their conscious minds, and even more in spontaneous manifestations of the unconscious which welled up quite regardless of the consciously held creed.

177 This may perhaps lead to a new understanding of that significant epoch, inasmuch as the unprejudiced eye will then be able to perceive the birth of the Christian faith at its very source: in the soul of the human being at that time. Marie-Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions, 129-131

1. https://carljungdepthpsychologysite.blog/2022/05/27/the-motif-of-children-speaking-while-still-in-the-womb-appears-in-various-primitive-myths/marie/
2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=25A0WFD62KXRB&keywords=marie+louise+von+franz+collected

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**Meister Eckhart: God is entirely free in all His works and seeks not His own. (2022-08-13 03:49)**

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**[1]Carl Jung Depth Psychology Facebook Group**

SERMON SIX (Pf 6, Q 1, QT 1)

INTRAVIT JESUS IN TEMPLUM DEL ET EJICIEBAT

OMNES VENDENTES ET EMENTES (Matthew 21:12)

We read in the holy Gospel that our Lord went into the Temple and cast out those that bought and sold and said to them that sold doves and the like, "Take these things hence! Take these things away! "

Why did Jesus cast out those that bought and sold and bid those that sold doves take them hence?

His intention was none other than to have the Temple cleared, just as if he had said, I have a right to this temple and I want it to myself to be lord therein.

What is the meaning of this?

This temple, in which God would rule with authority, according to His will, is man's soul, which He has made exactly like Himself, just as we read that the Lord said, "Let us make man in our image and likeness" (Gen. 1:26).

And this He did.

So, like Himself has God made man's soul that nothing else in heaven or on earth, of all the splendid creatures that God has so joyously created, resembles God so much as the human soul. For this reason, God wants this temple cleared, that He may be there all alone.

This is because this temple is so agreeable to Him, because it is so like Him, and He is so comfortable in this temple when He is alone there.

Now then, consider, who were they who bought and sold there, and who are they still?

Take proper note: I will speak now in this sermon of none but good people.

Yet even so, I will now point out who the merchants were -and still are - that thus bought and sold, whom our Lord struck and cast out.

He still does so to those who buy and sell in this temple: he would not leave a single one of them therein.

See, those are all merchants who, while avoiding mortal sin and wishing to be virtuous, do-good works to the glory of God, such as fasts, vigils, prayers, and the rest, all kinds of good works, but they do them in order that our Lord may give them something in return, or that God may do something they wish for - all these are merchants.

That is plain to see, for they want to give one thing in exchange for another, and so to barter with our Lord.

But they are mistaken in the bargain, for if they gave all that they have and have the power to do, for God's sake, and exhausted themselves purely for God's sake, God would not have to give them anything or do anything for them, unless He did it freely and for nothing.

For what they are, they are from God, and what they have, they get from God and not from themselves.

And so God is in no way bound to requite them for their acts or gifts, unless He freely does so of His grace, and not for what they do or give; for they give not of their own, nor do they act of themselves; as Christ himself says, "Without me you can do nothing" (John 15:5).

They are very foolish folk who would bargain thus with our Lord; they know little or nothing of

the truth.

That is why God cast them out of the Temple and drove them away. Light and darkness cannot exist together.

God is the truth; He is the light in Himself.

When God enters the Temple, He drives out ignorance, which is darkness, and reveals Himself in light and in truth.

The merchants must go when truth is revealed, for truth needs no merchandising.

God seeks not His own: He is perfectly free in His acts, which He does out of true love.

So does that man who is at one with God: he is perfectly free in all his deeds, he does them for love, without 'why?'1 - solely to glorify God and not seeking his own therein, and God works in him.

I say further: as long as a man, in all his doings, desires anything at all that God can or will give, still he ranks with these merchants.

If you would be free of any taint of trading, so that God may let you enter this temple, then you must do all that you can in all your works, solely to God's glory, and be as free of it as Naught is free, which is neither here nor there.2

You should ask nothing whatever in return.

Whenever you act thus, your works are spiritual and godly, and the merchants are driven right out of the temple, and God is in there alone, for one is thinking only of God.

See, that is how your temple is cleared of merchants!

The man who considers neither himself nor anything else but God alone and God's glory, he is truly free from all taint of commerce in his deeds, and seeks naught of his own just as

God is entirely free in all His works and seeks not His own.

I have also told how our Lord said to those that sold doves, "Take this away! Take this hence! "

He did not drive these people out or rebuke them harshly, but said quite mildly, "take this away! "

As though to say it is not wrong, but it is a hindrance to the pure truth.

These are all good people; they work purely for God's sake, not for themselves, but they work with attachment,3 according to time and tide,4 before and after.

These activities hinder them from attaining the highest truth, from being absolutely free

and unhindered as our Lord Jesus

Christ is absolutely free and unhindered and conceives himself ever anew without pause and out of time from his heavenly Father, and in that same Now is perpetually born back with praise and thanksgiving, perfect, into the Father's majesty with an equal glory.

Thus, to be receptive to the highest truth, and to live therein, a man must be without before and after, untrammeled by all his acts or by any images he ever perceived, empty and free, receiving the divine gift in the eternal Now, and bearing it back unhindered in the light of the same with praise and thanksgiving in our Lord Jesus Christ.

Then the 'doves' would be gone, that is the hindrance and the attachment to works, good in themselves, in which a man seeks anything of his own. Therefore, our Lord said kindly, "Take this, hence, take this away!

"as if to say, 'It is good, yet it stands in the way.'

When the temple is thus free of obstructions (that is attachment and ignorance), then it glistens with beauty, shining out bright and fair above the whole of God's creation, and through all God's creation, so that none can equal its brilliance but the uncreated God alone.

In very truth, there is none like this temple but the uncreated God Himself.

Nothing below the angels is the equal of this temple.

The very highest angels are like this temple of the noble soul in many ways, but not in all.

Their partial likeness to the soul lies in knowledge and in love.

But there is a limit set them which they cannot pass.

The soul can go further.

If a soul, that of a man now living in time, were equal to the highest angel -still that man would have the potential freedom to soar infinitely far above that angel, ever anew, in every Now without number, and that means without mode: above the angelic mode and every created intelligence.

God alone is free and uncreated, and thus He alone is like the soul in freedom, though not in uncreatedness, for she is created.

And when she emerges into the unmixed light, she falls into her Nothingness5 and in that Nothingness so far from the created Something, that of her own power she cannot return to her created Something.

God with His uncreatedness upholds6 her Nothingness and preserves her in His Some-thing.

The soul has dared to become nothing and so cannot of herself return to herself, for

she has departed so far from herself before God comes to the rescue.

That must be so, for, as I said, Jesus went into the Temple and cast out those who were buying and selling, and said to the others, "Take this hence! "

See, now I have come to the text: "Jesus went i n and began saying, ’Take this hence."

Observe that there was no one there but Jesus when he began to speak in the Temple.

Be sure of this: if anyone else would speak in the temple (which is the soul) but Jesus, Jesus is silent, as if he were not at home - and he is not at home in the soul, for she has strange guests to talk to.

But if Jesus is to speak in the soul, she must be all alone, and she has to be quiet herself to hear what he says.

Well then, in he comes and starts speaking.

What does the Lord Jesus say? He says what he is.? What is he, then?

He is a Word8 of the Father.

In this same Word the Father speaks Himself, all the divine nature and all that God is, just as He knows it, and He knows it as it is.

And, being perfect in knowledge and power, so too He is perfect in speech.

In speaking the Word, He utters the Word and all things in another Person to whom He gives the same nature that He has himself.

And he utters all rational spirits in that Word as equal to that Word according to their image as it dwells within (Him).

Yet each image as it radiates forth, existing by itself, is not

the same in all respects as the Word. Rather, they have received the power to attain to likeness by the grace of the same Word;9 and this Word as it is in itself was spoken by the Father - the Word, and all that is in that Word.

Since this is spoken by the Father, then what is Jesus saying in the soul?

As I have said, the Father speaks the Word; He speaks in this

Word and not otherwise, and Jesus speaks in the soul.

His manner of speaking is to reveal himself and what the Father said in him, according to the manner in which the spirit is able to receive it.

He reveals the Father’s authority in the spirit in an equal, immeasurable power.

Receiving this power in the Son and through the Son, the spirit waxes mighty in everything it undertakes, so that it becomes equal and mighty in all virtues and in perfect purity, so that neither joy nor sorrow, nor anything God has created in time, can destroy that man, but he stands mightily there as if with divine power, in face of which all things are puny and futile.

Secondly, Jesus reveals himself in the soul in infinite wisdom, which is himself; in that Wisdom the Father knows Himself with all His paternal authority, and that same Word, which is Wisdom itself, and all that is therein, just as it is One.

When this Wisdom is united with the soul, all doubt, all error, and all darkness are entirely removed; she is set in a bright pure light which is God Himself, as the prophet says, " Lord, in Thy light shall we know the light" (Ps. 36:9).

Then God is known by God in the soul; with this Wisdom, she knows herself and all things, and this same Wisdom knows her with itself; and with the same Wisdom she knows the power of the Father in fruitful travail, and essential self-identity in simple unity void of all distinctions.

Jesus reveals himself, too, in infinite sweetness and richness, welling up and overflowing and pouring in from the power of the Holy Ghost, with superabundant richness and sweetness into all receptive hearts.

When Jesus reveals himself with this richness and this sweetness and is united with the soul; the soul flows with this richness and this sweetness into herself and beyond all things, by grace and with power, without means10 back into her primal source.

Then the outer man will be obedient to his inner man until death and will be at all times at peace in the service of God forever.

And that Jesus may come into us and clear out and cast away all hindrances of body and soul and make us one, as he is one with

the Father and the Holy Ghost, one God, that we may become and remain eternally one with Him, so help us God.

Amen.  Meister Eckhart, Complete Works of Meister Eckhart, Page 64-71

Notes

1. Following Pfeiffer’s text. Cf. in a Latin sermon (LW IV, note 21): ’Deus et per consequens homo divinus non agit propter cur aut quare’ (God, and consequently the divine man, does not act on account of why or wherefore). See Sermon 43, and
2. Ueda, p. 155.
3. This is the more difficult (and therefore probably authentic) reading adopted by Quint (als daz niht ledic ist, daz noch hie noch dat enist).  Miss Evans, following Pfeiffer, has ’as

though thou wert not.' See note 5.

4. Eckhart's word is eigenschaft, which, a s Quint (QT 470) notes, is difficult to render, though perhaps more so into modern German than into English. Literally something like 'own-ness,' it is not apparently used by Eckhart in the modern sense of 'quality, characteristic,' but rather in that of 'possessiveness.' The idea is, I think, that of appropriating what is not really one's own.

5. Lit. 'time and number' (mit zit und mit zal). I have adopted Clark's rendering, using an equivalent phrase that keeps the alliteration.

6. Middle High German niht (pronounced like modern German nicht)' nothing,' intensified nihtes niht. The positive form iht='something.' The soul both 'is' and 'is not.' Quint explains that 'Nothing' here is not absolute nullity, but 'not being the soul,' i.e., the negation of existence as soul.

7. understat- Latin substat: in scholastic terms, 'gives substance to' (Q).

8. Clark renders, 'He says that He is,' and refers to Exodus 3: 14. This is grammatically possible but is less likely in the context. I follow Evans and Quint.

9. This is of course the Logos (John 1:1), i.e., the Son in the Trinity.

10. The Logos or Word is of one nature with the Father. Insofar as the 'images' (or Platonic ideas) of all rational beings are in God, they are one with the Word. In being 'radiated forth' - in the Creation -they are differentiated, but by grace they may regain the likeness with the Word (Q).

11. ane mite/ (modern German ohne Mitte/) ='im-mediately,' with no mediation

1. https://www.facebook.com/groups/56536297291/

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**Foundation for Jungian Psychology Kusnacht, Switzerland (2022-08-14 03:52)**

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[1]

[2]Foundation for Jungian Psychology

The Foundation has its main office at Linderbergstrasse 15, in 8700 Küsnacht, from where it manages its literary inheritance from Marie-Louise von Franz and Barbara Hannah, along with the Marie-Louise von Franz library.

The house at Lindenbergstrasse 15 in Küsnacht is in private property and not open to the public.
(similar to the access to the library).

According to Article 3 of its statutes, the purpose of the Foundation is to support the research and dissemination of knowledge in the field of Jungian Psychology. This involves, in

particular,

- the organization of conferences for analysts and postgraduates in the field of Jungian Psychology together with representatives of other scientific fields;
- conducting symposiums on special problems in psychology in line with the work of C. G. Jung;
- helping to bring scientific work that creatively furthers insights into the field of Jungian Psychology into fruition;
- publishing valuable work done in the field of Jungian Psychology through its own publishing house;
- creating new editions of out of print publications of Marie-Louise von Franz, Küsnacht, as well as publishing her unpublished manuscripts, and to oversee the translation of her already published works in other languages.

1. https://carljungdepthpsychologysite.blog/?attachment_id=91252
2. https://www.stiftung-jungsche-psychologie.ch/en/home

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**Foundation C.G. Jung Küsnacht (2022-08-15 04:00)**

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[1]

[2]Foundation C.G. Jung Kusnacht

The Foundation C.G. Jung Küsnacht is the body responsible for the Museum C.G. Jung House.

It was established in 2002 with the statuary aim of keeping the memory alive of the physician and explorer of the human soul, Carl Gustav Jung (1875-1961), and that of his wife and associate, Emma Jung-Rauschenbach (1882-1955), of documenting their life, work and living environment, and of advancing and further developing Jungian psychology.

Through his professional career and his scholarly publications, C.G. Jung, came into contact with innumerable people around the world. But also in and around Küsnacht and Zurich, the Jung-Rauschenbach family had a large circle of friends.

Thus, the house on the Lake of Zurich has global resonance as well as local significance.

The C.G. Jung House addresses people who wish to engage with the life and work of C.G. and Emma Jung-Rauschenbach, learn about the family history and concern themselves with Jungian psychology.

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1. https://carljungdepthpsychologysite.blog/?attachment_id=91258
2. https://www.cgjunghaus.ch/en/museum/foundation/

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**Research- and Training Centre for Depth Psychology according to C.G. Jung and Marie-Louise von Franz (2022-08-16 04:18)**

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[1]Research- and Training Centre for Depth Psychology according to C.G. Jung and Marie-Louise von Franz

- # Centre

  The Research and Training Centre in Depth Psychology was founded in Zurich in 1994. The idea was to set up a place in which the objective /autonomous psyche could be observed in all its aspects. **Aims** The aims of the Centre are, on the one hand, to conduct in-depth research into the unconscious psyche and also to provide a training programme for analysts. The Centre is open to interested parties from all academic spheres who are considering applying their own experience of the unconscious and depth psychology in their own special fields. **Special emphasis** is placed on research, which is an integral component of the programme. The starting point is the pioneer work carried out by C.G. Jung and Marie-Louise von Franz. A major aspect of the study programme is the understanding of archetypal processes and how they find expression in all cultures and in all manifestations of the unconscious of modern man. Special emphasis is placed on research into alchemy. Subjects that arise from this are the connections between individuation and collective renewal and between psyche and matter.

  **The Scarab** Our logo is a scarab which guides the new sun over the horizon – an image for the secret of self-renewal. The symbol dates back to ancient Egyptian wisdom and depicts the sun, the light of consciousness, as it sinks down every night into the depths of the underworld, there to renew itself. The real dung beetle lays its egg in a globe of dung and

  rolls it backwards. The young beetle finally slips out. C.G. Jung's empirical research into real-life psychic experiences of the individual led him to the conclusion that this miracle of self-renewal actually takes place in the individuation process. Out of the situation of a neurosis or depression that one would wish to reject (as dung), there emerges the experience of the greater personality of the Self. This living core in the objective psyche, which manifests itself in the life of the individual and also in the spirit of the age and contemporay civilization, forms the basis of our research at the Centre.

- ---

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1. https://centre-dp.org/en/startseite_e/
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**Marie-Louise von Franz: Archetypal Symbols in Fairytales: The Profane and Magical Worlds. (2022-08-17 03:42)**

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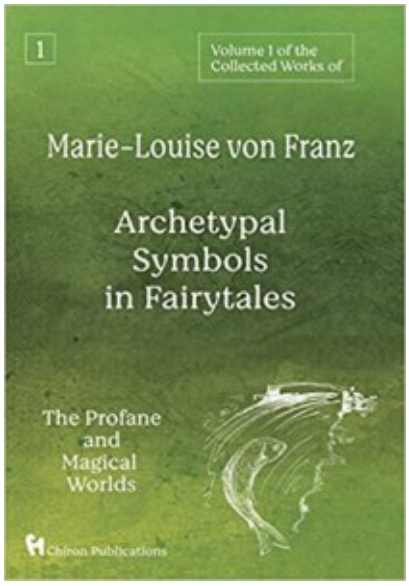
**[1]Carl Jung Depth Psychology Facebook Group**

[2] 


[3]Marie-Louise von Franz: Archetypal Symbols in Fairytales: The Profane and Magical Worlds. Vol. 1

Foreword

During her lifetime Marie-Louise von Franz expressed the wish that her books and essays might one day appear in the form of a Collected Works.

As the main heir to her literary legacy, it became the task of the Foundation for Jungian Psychology, Ki.isnacht, to fulfil her wish.

As a first step, the Board of the Foundation decided to publish all of her books in German in a revised, and in some cases expanded, format by the Foundation’s own publishing house. For her lectures or talks, the Foundation drew upon manuscripts, tape recordings or notes, as far as these were available.

Marie-Louise von Franz left behind a handwritten list of all her publications that she herself had both compiled and commented upon. In it, she indicated which editions in her view best reflected her work.

Some were first editions in English or French. In these instances, the revised German editions were adapted to reflect the foreign language publications.

The texts she wrote in German were largely adopted as they were.

Occasionally, slight alterations have been made to facilitate both the reading of the text and its understanding.

In some places, footnotes have been added to refer to more recent research results, or further explanations have been added in endnotes. In line with the German editions, the Foreword of each volume of the Collected Works in English includes a description of the respective circumstances surrounding its creation and translation.

The Foundation is very grateful to Alison Kappes-Bates, Hirzel, for her adaptation of the existing older English editions to the new, revised German editions.

Alison Kappes-Bates, whose mother-tongue is English, was a close companion to Marie-Louise von Franz for almost 20 years, including taking care of her in her final years.

Where necessary, Alison Kappes-Bates has provided new, and sometimes first, translations of parts of the German texts.
Both her experience in her field of expertise and her closeness to the author ensured a quality of work that reflects the German editions.

After several years of negotiation, the Foundation succeeded in signing a framework contract for the Collected Works with Chiron Publications in Asheville, North Carolina/USA.

It is planned for the Collected Works to be published in its entirety within the next ten years.

The Foundation would like to thank Len Cruz (CEO), Steve Buser (COO) and Jennifer Fitzgerald (Editor), along with all the Chiron Publications employees who have contributed to the creation of the Collected Works.

The Foundation is also grateful to the graphic designer, Martina Ott, Zurich, for her creative ideas and suggestions concerning layout and cover design.

The combined efforts of all those mentioned above have made it possible to realise Marie-Louise von Franz’s dream and to
publish her enduring works, also for an avid English readership, in a revised and attractive form.

The origin of Archetypal Symbols in Fairy Tales has its own special history.

A German philologist by the name of Hedwig von Beit, who had a particular interest in fairy tales but was unable to interpret them, asked C. G. Jung ifhe might help her to interpret fairy tales in his sense.

Jung referred von Beit to the young Marie-Louise von Franz, who took on the task with great enthusiasm.

Over a period of eight years, she worked intensively on interpreting over 900 fairy tales submitted by Hedwig von Beit.

After taking on the final editing and publication of the three-volume work, and tq the great disappointment of Marie-Louise von Franz, Hedwig von Beit published the work solely under her own name.

The publication was received enthusiastically in scientific circles.

On Jung's advice, Marie-Louise von Franz waived taking any legal action in war-torn Germany during the period of its reconstruction.

Thanks to the long-standing efforts ofEmmanuel Kennedy, Gommiswald, the successor of Francke Verlag, Tiibingen, eventually transferred all publishing rights of the work to the Foundation for Jungian Psychology, Kiisnacht.

At last, the three volumes could be republished under the name of their rightful legal author by the Foundation's own publishing house.

Emmanuel Kennedy was responsible for the new German publication of Symbolik des Mirchens (Archetypal Symbols in Fairy Tales).

In the Foreword, he explains in detail the origins of the work.

The English translation of the present volume was provided by Roy Freeman, Lucerne with the assistance of Anthony Woolfson, Zurich.

The Foundation is very grateful to Messrs. Kennedy, Freeman and Woolfson for their efforts.

On behalf of the Foundation for Jungian Psychology, Kiisnacht, August 20, 2020
PD Dr. Hansueli F. Etter, President, Marie-Louise von Franz: Archetypal Symbols in Fairytales, Page vli - vlii

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2022/08/17/91268/fairy-tales/
3. https://smile.amazon.com/Collected-Works-Marie-Louise-von-Franz/dp/1630518557/ref=sr_1_2?crid=12UKLYU6EFW7X&keywords=marie+louise+von+franz+collected+works&qid=

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**Carl Jung on 'Nirvana" – Anthology (2022-08-18 04:30)**

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**[1]Carl Jung Depth Psychology Facebook Group**

**Carl Jung on ‘Nirvana” – Anthology**

**In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.**

**Anyone who has attained this emancipation has reached nirvana and thus made himself unreal. Carl Jung, Letters Vol. 1, Page 444.**

**If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection. Carl Jung, Letters Vol. II, Page 67.**

**The East tries to identify with this point of view, declares the world to be mere illusion, and seeks liberation from the warring opposites in Nirvana. But Jung thought that in the West we should make every effort to become conscious of the eternal standpoint, then do our best to reconcile it with three-dimensional reality in our actual life, in the here and now. Barbara Hannah, Jung: His Life and His Work, Page 192**

**In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.**

**Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.**

**The Buddhist idea of nirvana is a nonexistent existence, or an existent nonexistence; it is not merely a nothingness. Carl Jung, Visions Seminar, Page 91**

**It is also the Eastern idea that through understanding one finds the roots of suffering which lie in the fire of desirousness, and if they are denied or uprooted, the world, inasmuch as the individual makes the world, comes to a standstill; if the individual comes to a standstill and recedes into nirvana, the world represented by that individual is at an end. Carl Jung, Visions Seminar, Page 524**

**Therefore Buddhism holds that you can never attain to redemption, whatever you do, you must first grow up to it; even Buddha himself had to go through more than five hundred incarnations in order to attain to nirvana. Carl Jung, Visions Seminar, Page 753**

**Then the same concept, or picture, is used in the wheel of death and birth, the wheel of reincarnation or of illusion-reincarnation being simply another stage of illusion.**

**So whoever can let go of the revolving wheel will not be reborn, he will be annihilated; as an accomplished one, a perfect one, he will not return, he will extinguish himself utterly in nirvana, in the positive non-being. Carl Jung, Visions Seminar, Page 852**

**Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it.**

**The life of a Buddhist saint is exceedingly sterile. Carl Jung, Visions Seminar, Page 1300**

**Yes, they [Forest Yogins] go into the collective unconscious with great pleasure.**

**That is just the important argument against Eastern psychology, they simply go into it-as if into nirvana-and I don't consider that to be real individuation. Carl Jung, Visions Seminar, Page 1368**

**Stupas are hemispheric central structures, graves, with three parasols one above the other, representing the three worlds, namely: dharmakâya (i.e., the purely spiritual world, the world of absolute truth), sambhoga kâya (i.e., the intermediate world, the world of subtle bodies) and the nirvana kâya (i.e., the world of objects, the world of created things). One could also describe the three as Self, anima and body. Carl Jung, Psychology of Yoga and Meditation, Page 52**

1. https://www.facebook.com/groups/56536297291/

**If a man is lost in the desert or quite alone on a glacier... (2022-08-19 04:09)**

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[1]Carl Jung Depth Psychology Facebook Group

Maggie Taylor
Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore...
Carl Jung

**[2]Symbolic Life CW 18**

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity.

The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances.

If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money.

But if everybody loses his money it is quite another matter and you feel reconciled to it.

When other people are in the same hole as I am I feel much better.

If a man is lost in the desert or quite alone on a glacier, or if he is the responsible leader of a group of men in a precarious situation, he will feel terrible.

But when he is a soldier in a whole battalion that is lost, he will join the rest in cheering and making jokes, and will not realize the danger.

The danger is not less, but the individual feels quite differently about it in a group than when he has to face it alone.  Carl Jung, CW 18, Para 232

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_1?crid=BX7EI1TNSVS8&dchild=1&keywords=jung+symbolic+life&qid=1614

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**Ira Progoff: The Idea of Eranos (2022-08-20 03:10)**

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**[1]Carl Jung Depth Psychology Facebook Group**

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[3]About the Eranos Conferences

**IRA PROGOFF: The Idea of Eranos**

IN I953, when my first book on the psychology of C. G. Jung had been written and I was continuing my studies with him at Kusnacht near Zurich, a telephone call came to me one day from Ascona, which is in the southern part of Switzerland.

The caller was Frau Olga Froebe-Kapteyn, whom I knew by reputation as the founder and director of the Eranos Tagung (which means meeting or conference).

I knew of her also as an editor, specifically as the editor of a series of imposing volumes published annually since 1933

under the title of the Eranos Jahrbucher (yearbooks).

These books had come to my attention in the course of my research into Jung’s writings because of the fact that many of his most important ideas had first been developed in the

course of the two-hour addresses he had delivered at the Eranos meetings and had been enlarged when they were published in the Eranos Jahrbucher.

I had observed that each time Jung spoke at Eranos it seemed to become the occasion for his breaking new ground in his own thinking.

Certainly the thought occurred to me that perhaps the atmosphere of Eranos had something to do with it.

I had noticed in reading the Eranos Yearbooks (which were published as full-length hard-covered books with lectures printed in German, French, and English) that numerous other authors of major significance were represented in their pages: Heinrich Zimmer, Karl Kerenyi, Mircea Eliade, D. T. Suzuki, L. L. Whyte, Herbert Read, and Martin Buber among many others.

The range of these authors interested me but also surprised me, for I had inferred from Jung's regular appearance there over many years that the Eranos Tagung was essentially

a Jungian gathering.

The scope of these authors indicated, however, that I had made a wrong assumption.

The Eranos Tagung was obviously not a Jungian conclave.

What, then, was it?

I was most pleased to discover that the reason for Frau Froebe's telephone call was to invite me to visit her at her estate where the Eranos meeting takes place.

This would be my opportunity to find out what Eranos really

was.

When I arrived there I was greeted by Mrs. Froebe, an amiable,

white-haired lady then in her early seventies.

She had an easy, open manner, and we found that we communicated easily.

I soon realized that behind her mild manner there was an intense vision.

She was a woman who had been seized by an idea, and she was dedicating this last portion of her life to the fulfillment of her vision.

We talked of it over tea that day and at dinner, and then it was arranged that, though I had to return to Zurich, I would come again to Eranos as her guest to study and write there and attend the conference in August.

It was this second visit, which lasted for several weeks, that enabled me to understand the background and the goal of what had become the annual Eranos Conference.

Mrs. Froebe described to me how it had come about.

The roots of it were in her personal life.

In the years just after the first World War, following the early death of her husband, she had come to live on the banks of Lake Maggiore a mile south of the then small resort town of Ascona. Her father had given her a house and much undeveloped land at a particularly beautiful point on the lake ringed by mountains. At that difficult time in her life, she decided to live there in solitude with a servant until she could come to terms with

herself.

Thus the years that followed were a period of withdrawal during

which she studied and meditated, investigated the field of depth

psychology, and searched in many directions for a new meaning to her life.

Out of this period of brooding, an idea came to Olga Froebe that

transformed her life.

It was more of a vision in which she saw herself and the land on which she was living as being identified with each other and as becoming a center to which many people would come.

Perhaps it was the intensity of the aloneness in which she had been living that led her psyche to compensate by fantasying a situation that would be socially significant.

Or perhaps it was that the personal debacle in the earlier part of her life cleared the path for a more fundamental image to emerge from the depth of her psyche.

In any case, this intimation of a work for her to do led her to move out of her dark period with a first step that was nothing more than an unknowing thrust into the future.

Not knowing why and without any specific indication of what use it might have, she had a meeting house built on her property. It was very attractive, but it had no immediate purpose. Presently the idea came of inviting a group of eminent scholars and thinkers to participate in a summer meeting to be called in mid-August when Ascona is at its height as a resort.

Each speaker would deliver an original paper in exchange

for Mrs. Froebe’s hospitality during the conference.

She sent out her invitations for the summer of 1933 and, to her surprise, they were accepted by such notable figures as C. G. Jung, Heinrich Zimmer, Friedrich Heiler, and Ernesto Buonaiuti. The following year Martin Buber joined the list of speakers, and the joint presence of C. G. Jung and Martin Buber made the second meeting of Eranos an event of significance.

It was Professor Rudolph Otto, the famous historian of religion and the author of the classic study,

The Idea of the Holy, who contributed the name of the conference.

He suggested the term Eranos in its ancient Greek sense as a banquet to which each of the participants brings his own contribution.

This described well the underlying conception behind the conference.

It was indeed to be an eight-day feast in which speakers who were acknowledged as major authorities in their fields of specialization would focus their knowledge upon a single subject, thus illuminating it from their diverse vantage points. The goal was to bring the highest intellectual competence to bear upon questions of spiritual importance.

In the first meetings, attention was directed toward establishing a common ground on which the religious philosophies of the Orient and Western civilization could meet.

Specialists on Hinduism and Taoism like Heinrich Zimmer and Erwin Rouselle were thus invited to speak together with scholars of Christian contemplative procedures like Friedrich Heiler and Ernesto Buonaiuti.

These studies of the various religious traditions were then set side by side with the leading edge of depth psychology.

This was the primary role that Jung played at the meetings.

He presented a point of view that made it possible to discuss

the psychological equivalence of oriental religious insights and the experiences of modern persons.

Jung’s subject at the first Eranos conference in i933 was an empirical study of the process of individuation.

In the two succeeding years he went further into questions of archetypal symbolism and then, in 1936 and 1937, he launched his extensive studies of the psychological aspects of alchemical symbolism.

These were later translated into English in his book, The Integration of the Personality, and formed the basis of what was later extended into two of his major works, Psychology and Alchemy and Mysterium Conjunctionis.

The 1938 session of Eranos saw a change in subject matter with the beginning of an intention to deal each year with a maior archetypal theme in religion and civilization.

That year the subject was "The Great Mother," and at the following meeting in August of the fateful year 1939, the Eranos speakers discussed "The Symbolism of Rebirth."

The years of World War II saw curtailed programs at Eranos, but the meetings and publi-

cations were carried on nonetheless.

It was felt that the conferences were a symbolic gesture of continuity with the past of European culture, and that this was an important role to be enacted within the protective borders of Switzerland.

At those meetings the discussions centered on various aspects of the Gnostic mysteries.

It was as though the attention of the speakers was deliberately called to the fact that there is always evil as well as good in the world and that one main task of man in his life is to redeem the evil and transform it.

This was one aspect of the spiritual significance of the war and its attendant horrors that surrounded the meetings of those years.

The Eranos conference of August, i945, was the occasion for a

twofold celebration.

The war in Europe was over, and it was also C. G. Jung's seventieth birthday. In addition to the regular lectures, a commemorative volume dedicated to Jung was published that year in which the conception of universal, or archetypal, patterns in psychology and culture was discussed at length.

Eranos as a conference was in no sense committed to the specific constructs in Jung's theory of archetypes, but in a general sense the idea of archetypes had a central position in the

conception of human life that projected itself in the Eranos meetings as a whole.

This involved the recognition of a ground of universality in

human experience and in the striving toward meeting that occurs in the diverse times and cultural forms of human history.

After the war years the subjects of the meetings were simple and

elemental. Spirit, Nature, the Human Being, Myth, Ritual, Time, Energy were some of the themes.

Steadily during those years a format for the meetings evolved, and this pattern has tended to be followed, flexibly and with spontaneous variations, in programming the conferences up to the present time.

Each year, among the nine or ten lecturers who are invited to speak, biology, physics, or the history of science have at least one representative, as do depth psychology, art history, and literary criticism.

The history of religions and anthropology have been represented by such speakers as

Mircea Eliade, Erwin Goodenough, R. C. Zaehner, and Joseph Campbell.

Occasionally a theologian has spoken, as when Paul Tillich appeared, and there are always several specialists speaking from the vantage point of various traditions in religion and mythology; e.g., Corbin on Islam, Scholem on Judaism, Quispel on the

Gnostics, Suzuki on Zen, Tucci on Tibet, Wilhelm on Taoism, and Kerenyi on the ancient Greeks.

Taken together, the cumulative effect of the papers delivered by the Eranos speakers is to give the audience a sense of both the universality of the subject under discussion and its particularity in each situation of cultural existence.

When the lectures are collected and published in the annual Eranos volume, their multifaceted approach to the study of man comprises an intellectual contribution of permanent value.

Over the years, as thirty-four volumes have been published from 1933 through

I965, the collected Eranos publications have become a major library of the humanities, an evolving encyclopedia of symbolism as an expression of the human spirit.

Each year a new volume is added, publication being in the language in which the original lecture has been given, English, French, or German. Five volumes of the earlier lectures have been edited by Joseph Campbell and translated into English*; and arrangements

are under way to secure prompt translation and full English publication immediately following each of the meetings in the future.

Olga Froebe died in i962, but her death was not unexpected and she had prepared for it with the perpetuation of Eranos in mind.

An Eranos Foundation was established with the eminent biologist and long time

Eranos lecturer Adolf Portmann as its president.

This foundation has maintained the grounds and resources of Eranos and has continued the annual meetings in the spirit and style in which Mrs. Froebe had established

them.

An auxiliary foundation called The Friends of Eranos has also been established, and it is devoted to securing the financial support that will insure the continuance of the Eranos meetings for many years to come.

At the Eranos conferences one feels an atmosphere to be present that contributes something additional to the contents of the lectures.

This is part of the mystique of the place itself.

On Lake Maggiore, in the midst of the mountains, the grounds on which Eranos has been held have become a consecrated place.

During the years when he was speaking there, C. G. Jung carved a granite stone with the inscription, in Latin, "To the unknown genius of this place."

It seems, indeed, that the geographic outer place of meeting adds an important complementary aspect to the inner place of spiritual meeting where the speakers

come together at annual conferences.

There is something in the atmosphere of Eranos that brings about an

experience of much larger scope than mere intellectual understanding.

The goal of the meetings is, indeed, to bring about more than an understanding, but a knowing through direct experience.

This is one reason that a main characteristic of Eranos lectures is that they do not intellectualize and do not theorize, but involve the listener directly in the reality that underlies a particular symbolic conception of life.

The goal of an Eranos meeting is a cumulative movement into the depths, from lecture to lecture through the conference, seeking to bring forth new experiences of meaning through the continuing juxtaposition of the primordial and the modern, the individual

and the universal, the scientific and the mythological.

Through the dialectic of these encounters, the power of symbolic awareness becomes

increasingly a fact, and this is one of the great and growing contributions the Eranos meetings are making to the enlargement of Western consciousness.

The overtone of this, which is the heart of the creative conception that underlies the Idea of Eranos, has been increasingly meaningful to me ever since my first meeting with Olga Froebe.

I stated it this way in 1963 at the conclusion of the first address I delivered at Eranos:

"In our time the particular need is for a doorway of initiation, a way of entry to the larger dimension of experience.

Because of the poverty of symbols in our time, people require a doorway that can serve as an entrance for them to the new image of reality of which their intimations tell them. The need is for no particular kind of door, but for the openness of doorways; and living symbols can be such doorways.

Our time profoundly requires such living symbols, places that stand for the no place of

the soul, and can be as present and as available for us as [the symbol of] Jerusalem was for Meister Eckhart.

The new image requires symbols, things, and places that point far beyond themselves. And I think you will agree with me that one such living symbol.., is unfolding here at Eranos in the midst of us."* Ira Progoff, The Idea of Eranos, Page 307-312

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2022/08/20/ira-progoff-the-idea-of-eranos/eranos/
3. https://www.amazon.com/Eranos-Conferences-MIRCEA-PROGOFF-ELIADE/dp/B001KRBEJ8

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**Meister Eckhart: And so, God's anger springs from love, for His anger is without passion. (2022-08-21 04:31)**

**[paypal _donation _button border="5"]**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]Meister Eckart - The Complete Mystical Works

SERMON SEVEN (Pf 7, Q 76, QT 35)

VIDETE QUALEM CHARITATEM DEDIT NOBIS PATER,

UT FILII DEL NOMINEMUR ETS IMUS (1 John 3:1)

You must know that this is in reality one and the same thing – to know God and to be known by God, to see God and to be seen by God.

In knowing and seeing God we know and see that He makes us know and see.

And just as the luminous air is not different from the fact of illuminating, for it illumines because it is luminous, so do we

know by being known, and because He makes us know.

Therefore, Christ said, "Again you will see me" (John 16: 22).

That is to say, by making you see, you know me; and then follows, "

Your heart will rejoice," that is in the vision and knowledge of me, and "no one shall rob you of your j oy " (John 16:22).

St. John says, "

See how great is the love that the Father has shown us, that we are called and are the children of God " (1John 3:1).

He says not only " we are called" but "we are. "

So, I say that just as a man cannot be wise without wisdom, so he cannot be a son without the filial nature of God's Son, without having the same being as the Son of God has - just as being wise cannot be without wisdom.

And so, if you are the Son of God, you can only be so by having the same being of God that the Son has.

But this is " now hidden from us"; and after that it is written," Beloved, we are the sons of God."

And what do we know? - That is what he adds, "and we shall be like him" (1 John 3:2), that is, the same as he is: the same being, experiencing and understanding-everything that he is, when we see him as God.

So, I say God could not make me the son of God if I had not the

nature of God's Son, any more than God could make me wise if I had no wisdom.

How are we God's sons?

We do not know yet:

"It does not yet appear" to us; all we know is that he says we shall be like Him.

There are certain things that hide this knowledge in our souls and conceal it from us.

The soul has something in her, a spark of intellect, that never dies; and in this spark, as at the apex of the mind we place the 'image' of the soul.

But there is also in our souls a knowing directed toward externals, the sensible and rational perception which operates in images and words to obscure this from us.

How then are we God's sons?

By sharing one nature with Him.

But to have any realization of thus being God's Son, we need to distinguish between the outward and the inward understanding. The inward understanding is that which is based intellectually in the nature of our soul.

Yet it is not the soul's essence but is, rather, rooted there and is something of the life of the soul.

In saying the understanding is the life of the soul we mean her

intellectual life, and that is the life in which man is born as God's son and to eternal life.

This understanding is timeless, without place without Here and Now.

In this life all things are one and all things are common: all things are all in all and all in one.

I will give you an example.

In the body, all members are united and one, such that eye belongs to foot and foot to eye.

If the foot could speak, it would say that the eye which is in the head was more its own than if it were in the foot, and the eye would say the same in reverse.

And so, I think that all the grace which is in Mary is more, and more truly an angel's and more in him - that which is in Mary! - than if it were in him or in the saints.

For whatever Mary has, a saint has: the grace in Mary is more his, and he enjoys it more, than if it were in him.

But this interpretation is too gross and carnal, for it depends on bodily imagery.

So, I will give you another sense, which is more subtle and spiritual.

I say that in the heavenly realm all is in all, and all is one, and all ours.

The grace of our Lady exists in me (if I am there), not as welling up and flowing out of Mary, but rather as in me and as my own, and not of foreign origin.

And so, I say that what one has there, another has, not as from the other or in the other, but in himself, so that the grace that is in one is entirely in another as his own grace.

Thus, it is that spirit is in spirit.

That is why I say that I cannot be the son of God unless I have the very same nature the Son of God has; and having this same nature makes us like him, and we see him as he is God.

"But it is not yet revealed what we shall be. "

And so, I say that in this sense there is no likeness and no difference, but rather, wholly without distinction we shall be the same in essence, in substance and in nature as he is in himself. But that is " not yet revealed”: it will be revealed "when we see him as he is God. "

God makes us knowing Him, and His being is His knowing, and His making me know is the same as my knowing; so, His knowing is mine just as in the master; what he teaches is one and the same as, in the pupil, what be is taught.

And since His knowing is mine, and since His substance is His knowing and His nature and His essence, it follows that His essence and His substance and His nature are mine.

And if His substance, His being and His nature are mine, then I am the son of God.

"See, brethren, what love God has bestowed on us that we should be called and should be the Son of God!"

Note how we are the Son of God - by having the same essence that the Son has.

’How can one be the Son of God, or how can one know it, since

God is not like anybody?’

That is true, for Isaiah says, "To whom have you likened Him or what image will you give Him? " (Isa. 40:18).

Since it is God’s nature not to be like anyone, we have to come to the state of being nothing in order to enter into the same nature that He is.

So, when I am able to establish myself in Nothing and Nothing in myself, uprooting and casting out what is in me, then I can pass into the naked being of God, which is the naked being of the spirit.

All that smacks of likeness must be ousted that I may be transplanted into God and become one with Him: one substance, one being, one nature, and the Son of God.

Once this happens there is nothing hidden in God that is not revealed, that is not mine.

Then I shall be wise and mighty and all else as He is, and one and the same with Him.

Then, Sion will become truly seeing, and true Israel, a God-seeing man, from whom nothing in the Godhead is hidden.

Then man is directed into God. But so that nothing may be hidden in God that is not revealed to me, there must appear to me nothing like, no image, for no image can reveal to us the Godhead or its essence.

Should any image or any likeness remain in you, you would never be one with God.

To be one with God, there must be in you nothing imagined or imaged forth, so that nothing is covered up in you that is not discovered or cast out.1

Observe the nature of defect. It comes from no thing. 2

So, what comes of nothing must be expunged from the soul: for so long as there is such defect in you, you are not God's son. Man, laments and is sorrowful, solely on account of deficiency. And so, for man to become the Son of God, all that must be expunged and driven out, so that there is no more sorrow and lamentation.

A man is not stone or wood, for that is all deficiency and nought.

We shall not be like Him until this nothing is expelled so that we are all in all as God is all in all.

Man has a twofold birth: one into the world, and one out of the world, which is spiritual and into God.

Do you want to know if your child is born, and if he is naked - whether you have in fact become God's son?

If you grieve in your heart for anything, even on account of sin, your child is not yet born.

If your heart is sore, you are not yet a mother - but you are in labor, and your time is near.

So do not despair if you grieve for yourself or your friend - though it is not yet born, it is near to birth.

But the child is fully born when a man's heart grieves for nothing: then a man has the essence and the nature and the substance and the wisdom and the joy and all that God has. Then the very being of the Son of God is ours and in us and we attain to the very essence of God.

Christ says: "Whoever would follow me, let him deny himself and take up his cross and follow me" (Matt. 1 6: 24, Mark 8: 34).

That is, cast out all grief so that perpetual joy reigns in your heart. Thus, the child is born.

And then, if the child is born in me, the sight of my father and all my friends slain before my eyes would leave my heart untouched.

For if my heart were moved thereby, the child would not have been born in me, though its birth might be near.

I declare that God and the angels take such keen delight in every act of a good man that there is no joy like it.

And so, I say, if this child is born in you, then you have such great joy in every good deed that is done in the world that this joy becomes permanent and never changes.

Therefore, he says, " None will deprive you of your joy" (John 1 6:22).

If I am fully transported into the divine essence, then God, and all that He has, is mine.

Therefore, He says, "I am the Lord thy God " (Exod. 20:2). That is when I have true joy, when neither pain nor sorrow can take it from me, for then I am installed in the divine essence, where sorrow has no place.

For we see that in God there is no anger or sadness, but only love and joy.

Though He seems sometimes to be wrathful with sinners it is not really wrath, it is love, for it comes from the great divine love: those He loves He chastens, for He is love, which is the Holy Ghost.

And so, God’s anger springs from love, for His anger is without passion.

And so, when you have reached the point where nothing is grievous or hard to you, and where pain is not pain to you, when everything is perfect joy to you, then your child has really been born.

Strive therefore to ensure that your child is not only being born, but is brought to birth, just as in God the Son is always being born and is brought to birth. And that this may be our lot, so help us God.

Amen. Meister Eckart, Complete Works, Page 72-76

Notes

1. This presumably means that the entire contents of the unconscious must be cleared.
2. Cf. Sermon 6, note 5.

1. https://www.facebook.com/groups/56536297291/
2. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_2?crid=V9DEHJUASMM6&keywords=meister+eckhart&qid=1652002519&sprefix=meis

**Daimon Verlag Publications [A Publisher of Books Related to Depth Psychology] (2022-08-22 04:40)**

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[2]

[3]Daimon Verlag Publications

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/04/04/carl-jung-on-daimon-anthology/1aaadaimon/
3. https://www.daimon.ch/

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**If you are boys, your God is a woman.  If you are women, your God is a boy. (2022-08-22 05:03)**

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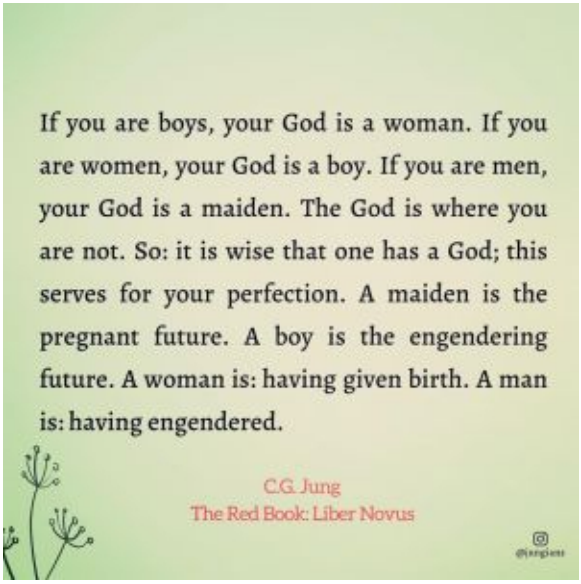
If you are boys, your God is a woman. If you are women, your God is a boy. If you are men, your God is a maiden. The God is where you are not. So: it is wise that one has a God; this serves for your perfection. A maiden is the pregnant future. A boy is the engendering future. A woman is: having given birth. A man is: having engendered.
C.G. Jung
The Red Book: Liber Novus

***If you are boys, your God is a woman.***

***If you are women, your God is a boy.***

***If you are men, your God is a maiden.***

***The God is where you are not.***

***So: it is wise that one has a God; this serves for your perfection.***

***A maiden is the pregnant future.***

***A boy is the engendering future.***

***A woman is: having given birth.***

***A man is: having engendered.***

***So: if you are childlike beings now, your God will descend from the height***

***of ripeness to age and death.***

***But if you are developed beings, having engendered or given birth, in body***

***or in soul, so your God rises from the radiant cradle, to the incalculable height***

***of the future, to the maturity and fullness of the coming time.***

***He who still has his life before him is a child.***

***He who lives life in the present is developed.***

***If you thus live all that you can live, you are developed.***

***He who is a child in this time, his God dies.***

***He who is developed in this time, his God continues to live.  Carl Jung, The Red Book, Page 244***

1. https://www.facebook.com/groups/56536297291/

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**Carl Jung:  We are completely subjugated under the power of becoming (2022-08-23 04:05)**

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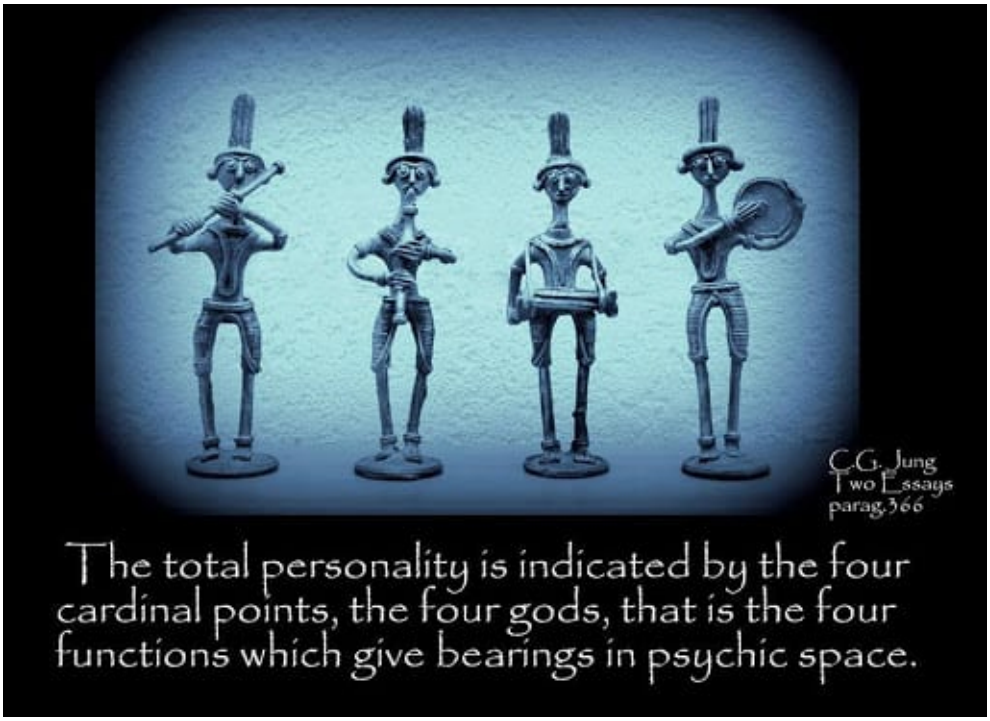
C.G. Jung
Two Essays
parag.366
The total personality is indicated by the four cardinal points, the four gods, that is the four functions which give bearings in psychic space.

[2]Black Books

Thursday. On February II Jung presented "On the dream."

He had readied it in 1914 for the Berne Medical Congress, which had been postponed due to the outbreak of the war ( Collected Papers on Analytical Psychology) .

From this point onward, the meetings of the Association for Analytical Psychology were held on the premises of the Psychological Club.

In the discussion, Jung noted that collectivity and individuation formed an antithesis.

There were times when the moral emphasis was on the individual, and others in which it was on the collective. He discussed how Angelus Silesius and Nietzsche failed to resolve these problems.

He also noted: "War teaches us: Willing does not avail- should see what becomes. We are completely subjugated under the power of becoming" (MAP, p. 105). The Black Books, Vol. VI, Page 228, fn 108

1. https://www.facebook.com/groups/56536297291/

2. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=335LEF4WA26UV&dchild=1&keywords=jung+black+books&qid=1608633451&sprefix=j

**Sonu Shamdasani on Robert C. Smith. The Wounded Jung: Effects of Jung's Relationships on his Life and Work.** **(2022-08-24 04:32)**

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**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]The wounded Jung: Effects of Jung’s relationships on his life and work Sonu Shamdasani

Robert C. Smith. The Wounded Jung: Effects of Jung’s Relationships on his Life and Work. Evanston: Northwestern University Press, 1997. 208 pp. $16.95 (paperback). ISBN 0-8101-1576-X.

The Wounded Jung carries an endorsement from Stanley Riukas, describing it as “simply indispensable for a truly existential understanding of Jung’s psychological theory.”

The cover blurb goes on to declare that the book is based on an “unprecedented number of primary sources, including archive research, his own interviews with many of Jung’s

intimates, and personal correspondence with Jung himself." A reader expecting either is likely to be disappointed.

I did not find a single new archival document in this book, and it is curious that if he actually did conduct any interviews with "many of Jung's intimates," why none of them are cited.

Smith exchanged a few letters with Jung, shortly before the latter's death, two of which are printed in the second volume of C. G. Jung Letters (1976).

Smith was then writing a thesis on Buber and Jung.

Jung's letters pointed out Buber and Smith's misunderstandings of his work.

The one new piece of information in this book is a paraphrase of an unpublished letter that Jung wrote to Smith in 1960 — also critiquing Smith's misunderstanding of his work.

Judging by this book, Jung was none too successful in this regard.

The Wounded Jung is a speculative psychoanalytically informed psychobiography of Jung.

Smith's contention is that the key to an understanding of Jung's life and work can be found in his childhood traumas.

Smith characterizes Jung's work as "diffuse," "convoluted," "muddled," and he claims that Jung frequently "misleads" his reader.

It is supposedly his childhood that provides the missing hermeneutic key.

Smith discusses and draws upon earlier work in this genre of the postmortem analysis of Jung via his childhood by George Atwood and Robert Stolorow, John Gedo, Peter Homans, Jeffrey Satinover, Harry Slochower, Anthony Storr and D. W. Winnicott.

Their diverging opinions as to whether it was Jung's mother or his father who was at the bottom of it all provides the one element of comic relief.

There are several problems with this genre.

Elements from the historical record are woven into a narrative based on a psychodynamic model.

Psychoanalytic interpretation fills in the gaps of the historical record, and where it encounters obstacles, events and occurrences are simply resignified to fit into the pregiven frame, through a series of symbolic equivalences in which anything can stand in for anything else.

Thus, rather than illuminating anything to do with Jung and the historical foundations of his work, such studies serve merely to illustrate the monotony of their interpretive schemata, through which Jung's scalp is paraded as a trophy for Klein, Kohut, Kernberg and company.

Thus, Smith reductively reads Jung's psychology of religion, and Christianity in particular, as stemming from the projection of his own childhood traumas on to religious symbols (Yahweh = Freud = Father, etc.)

Though he does not deal with Jung's writings on Eastern religions, he strongly suspects that they had similar origins, thus revealing his own idee fixe.

Furthermore, all these works heavily rely on Jung's Memories, Dreams, Reflections (1963). Smith seems to be unaware of the history of the publication of the text, as detailed by Alan Elms and myself (Elms, 1994; Shamdasani, 1995).

As I established, the text was by no means Jung's autobiography.

Jung's own statements were edited, cut, and reshaped by numerous editors and translators, and he complained that they had "auntified" him.

As a consequence, diagnosing Jung on the basis of this text becomes a recipe for disaster.

Smith has consulted a typescript of the draft translation of Memories in the Countway library of Medicine.

He states that apart from Freud, Jung does not discuss his relations with men in Memories.

If Smith had consulted the German edition of Memories, he would have come across tributes to Heinrich Zimmer, Albert Oeri, and Theodore Flournoy.

Furthermore, if he had read the Countway manuscript closely, he would also have found a chapter on William James and a tribute to James Jackson Putnam.

So much for his archival research.

The Wounded Jung is also marked by a failure to consult the available literature.

Smith informs us that the Jung estate has refused to authorize the publication of Jung's letters to Sabina Spielrein, which remain unpublished.

However, these were actually published in German in 1986 (Carotenuto, 1986)!

Then again— perhaps works such as Smith's should simply be marked "history lite." Sonu Shamdasani, Journal of the History of the Behavioral Sciences, Vol. 35(1), 66–68 Winter 1999

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Reviewed by SONU SHAMDASANI, Wellcome Institute for the History of Medicine, 183 Euston Road, London NW1 ZBE, England.

1. https://www.facebook.com/groups/56536297291/

2. https://carljungdepthpsychologysite.blog/2020/06/13/sonu-shamdasani/e8b10-sonu/
3. https://onlinelibrary.wiley.com/doi/abs/10.1002/%28SICI%291520-6696%28199924%2935%3A1%3C66%3A%3AAID-JHBS18%3E3.0.CO%3B2-F

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## Marie-Louise von Franz - C. G. Jung's Rehabilitation of the Feeling Function in Our Civilization (2022-08-25 04:45)

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[3]C. G. Jung’s Rehabilitation of the Feeling Function in Our Civilization

## C.G. Jung’s Rehabilitation of the Feeling Function in Our Civilization

### LECTURE, KÜSNACHT, NOVEMBER 25, 1986 by Marie-Louise von Franz

When he was a twenty-one to twenty-three-year-old student, Jung gave four lectures to his co-students in the fraternity *Zofingia* in Basel. In one of them, he quoted Kant who wrote:

Morality is paramount. It is the holy and inviolable thing that we must protect, and it is also the reason and purpose of all our speculation and inquiries. All metaphysical speculation is directed to this end. God and the other world are the sole goal of all our philosophical investigations, and if the concepts of God and the other world had nothing to do with morality they would be worthless. (1897/1983, ¶68)

After a strongly polemical attack on materialism in general, Jung then continues by asserting that we should start a “revolution” on the part of our leading minds “by *forcing* morality on science and its exponents . . . In institutions which offer training in physiology, the moral judgment of students is deliberately impaired by their involvement in disgraceful, barbarous experiments, by a cruel torture of animals which is a mockery of all human decency. Above all, in such institutions as these, I say, we must teach that *no truth obtained by such means has the moral right to exist*” (1897/1983, ¶138. Italics added).

Then Jung resumes Kant’s idea that only the belief in realities beyond the coarse material world can guarantee the assumption of such a moral attitude. Eighty-four years have elapsed since then and where are we now in those respects? The cruel torture of animals has multiplied a thousand times, even into agricultural activities, and has extended to the torture of man in concentration camps all over the world! Military experts think

in ways that accustom them to saying: “In an atomic war we will lose, say, 60 million people; that means that we can still survive with 85 million—so we could risk it!” They must do that; it’s their job; but they do not even seem shocked or depressed by it. But, these terrifying facts are known, and I want therefore to turn to more immediate manifestations of the problem.

First in our own field, psychology, the statistical methods of the natural sciences have conquered the field at the universities. But Jung pointed out that the results of statistics represent a thinking or mental *abstraction* and not reality as it is. In a heap of stones the average stone may weigh one kilo, but we might not find in actuality one single stone which

weighs exactly one kilo!

Thus we construct by our thinking function a model of reality and then mix it up illegitimately with reality itself. All mathematical procedures in science do this. Because he refused to join in with such erroneous views, Jung was accused of being "unscientific," while, in fact, it is just the other way around. He was more realistic.

Jung broke up the white-coat-distance, in which the doctor treats his patient as if he were an impersonal object. He met every patient with his own personal feeling reactions, positive and negative, making the analytic hours a "personal encounter" and not a "treatment." The fashion in some Jungian circles of developing technical means of approaching a patient, such as *having* to discuss the transference and countertransfer-ence, is nothing but a regression into pre-Jungian modes of thought. Jung writes clearly in a letter to Mrs. Froebe-Kapteyn:

The so-called dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship as a mere projection, *which it is not*. "Transference" consists in the illusion of its uniqueness, *when seen Pom the collective and conventional standpoint*. "Uniqueness" lies simply and solely in the relationship between individuated persons who have no other relationships at all except individual, i.e., unique ones. (16 August 1947. 1973a, 475. Italics added)

Therefore we might conclude that the word "transference" should only be used in an intentional way to address some illusory projections on the side of the patient or the doctor. It should never be used for the feeling relationship, which builds up in the course of the encounter in therapy.

Naturally the false kindness and all-bearing friendliness, which certain analysts show to their patients, following the model of the general practitioner's persona style, is just as wrong. It is an escape that serves to avoid finding out and adequately expressing one's true feelings, which are not always kind and all-bearing, and an escape from ongoing frictions and collisions of feeling. This persona-kindness is actually just a derivation of Christian sentimentality, a problem to which I will return later.

Let us turn to the general situation in the West. Our modern scientific and technological world and its mode of life are mostly influenced by scientists whose main

function is extraverted or introverted thinking, coupled with extraverted or introverted sensation. In physics, for instance, the introverts like Einstein, Pauli, Heisenberg, and Bohr, preferred theoretical physics; the extraverts, like Wernher von Braun chose experimental physics and technological innovations. The function of intuition is not completely ignored in physics because we need speculative intuitions for developing new models of thought. But feeling is expressed only in the most generic, well-meaning "should" sentences. (The famous Schroedinger-cat joke is an example of such very bad taste.) And with the exception of Bohr, all of these physicists collaborated or wanted to collaborate with the making of the atom bomb! In the circle of American physicists, we now have a definite influence of Hinduism, which, while not materialistic, nullifies the life of the individual human being.

The inhumanity of modern physical medicine needs no more comment. The newspapers are full of it, but very little is done about it. One cannot praise enough the lonely, pioneering enterprise of Dr. Elisabeth Kübler-Ross, who has made a step in the right direction.

The feeling function is also badly lacking in our so-called help for underdeveloped countries. Benno Glauser has shown this in an excellent article in the Swiss periodical of the Red Cross (1981); he demonstrates how we "help" people of other cultures by wanting simultaneously to impose upon them our religious or "scientific" views, thus destroying their own spiritual foundations of life.

Our doctors, missionaries, planning people, agricultural advisers all start from the idea that *we* "know" what is right for the others, and they react with anger or disappointment when these "underdeveloped" people decline our help with apathy, resistance, and so-called ungratefulness. Let me quote what a Paraguayan Paï Indian said concerning our medical help:

For us, the Paï, health is a state which we call *tekoresai.* In order to have it different facts must be given, which all belong to that state: the plants, trees (used) as single medicines, but also all of them together as medicine, the water, true and balanced words, good food, not talking over other people's heads, the forest, the animals in the bush, the fishes, harmony, the village-community, talking with one another and having conversations, keeping "our way of life," one's own culture and individual being, the feeling of vigor which is given to us by all the above-mentioned things, the holding together of our community, quietly and securely living in our land, the family, the Village, our festivals.

But then you white people come and make us dependent on money and on other material things. This destroys our state of healthiness. You talk badly of others and take our land. No land means nothing to eat, nothing to eat means illness. And in the end you pull out of your pocket a little white pill and want to make us believe that if we eat that pill this means healthiness, that this pill is health. (Glauser 1981, 17–18)

All this destructiveness of ours results, as Glauser points out, from a basic lack of respect for the other human being and his different system of values—in plain words, a lack of true differentiated feeling. In fact we know of the catastrophic results and of function is extraverted or introverted thinking, coupled with extraverted or introverted sensation. In physics, for instance, the introverts like Einstein, Pauli, Heisenberg, and Bohr, preferred theoretical physics; the extraverts, like Wernher von Braun chose experimental physics and technological innovations.

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schoolteacher who volunteered to enter the gas chambers in order to comfort his Jewish schoolchildren? What does the suffering of the dissidents and courageous Christians in Russia achieve? Nothing! We read about it in the papers and lay it aside with a resigned shrug of the shoulders!

Liliane Frey published a dream of one of her dying patients, whose life had been a chain of constant failures. During his terminal illness he dreamt that a voice said to him: “Your work and your suffering, which you suffered consciously, have redeemed a hundred generations that came before you and will illuminate a hundred generations after you” (1980, 34). Again—you see—it is the existence of “another world” that is the important thing. In a world seen materialistically there would be just nothing— nothing at all—to comfort that man. But what has all this to do with feeling?

Is not the recognition of the reality of the psyche important for the functioning of all four conscious functions [thinking, feeling, intuition, sensation]? Obviously, ethical values are the product of differentiated feeling (letter to Gerda Hipert, March 1937. 1973a, 230–231), but they also require a certain intelligence, a point to which I will return later.

Ethics cannot exist *without* differentiated feeling, for without feeling it becomes a schematic rigid code of rules of behavior, a mere collective apparatus. We can experience this on a small scale when a simple police-rule is applied indiscriminately, or on a large scale as the monstrous state apparatus in Russia.

But someone could object: Where are the feeling types, which after all must exist

in great numbers amongst all populations? Why do *they* not counterbalance this deplorable state of affairs? Here we must make a distinction between the existence of feeling types in a population and the collective style or outlook of a culture. Of course, we have many among us who have differentiated feeling, but the fashion, the mode of collective behavior, and our collective evaluations do not appreciate feeling.

This leads to a weakened influence of feeling, even in a feeling type. The inferior function of a feeling type, as we know, is thinking. This thinking will often follow the rather lower collective trends of the time: cheap materialism or intellectualism. For example, we find in many Latin countries a predilection for communist ideology in its most insipid form, while individuals are less unfeeling and unrelated than in some non-Latin countries. (I am thinking here of Italy, Spain, and South America.)

The contemporary *Zeitgeist* belittles feeling. We read that the opponents of atomic plants "are using only feeling arguments and no sensible, reasonable arguments," with the implication that a feeling [values informed by empathy] argument is just nonsense.

Well-meaning officials make the same error with the youth who are rioting: they try to argue sensibly with the young people and get nowhere because those young people are moved by vague, mostly negative *emotions* which cannot be translated into a thinking-sensation language. Our governments [in the Swiss cantons] have proposed a generous program of helping those young, unemployed people by offering them possibilities for

further education. This is certainly very good and necessary, but will a young, unemployed rebel desist from rioting if he learns a bit of electronics? I don't think that we can achieve much if we remain on the level of "reasonable" materialistic thinking—it is not altogether wrong; it is wrong only if we infer "that is *it*."

Jung says in a letter that we have become too lopsidedly intellectual and rational and have forgotten that there are factors that cannot be influenced by a one-track intellect. We then see emotionality flaring up as a compensation (letter to Albert Oppen-heimer, 10 October 1933. 1973a, 128–129).

We need to be more than just reasonable and level-headed, an attitude which only infuriates the young people. We must offer them a creative spiritual, non-materialistic view of reality as a whole—namely a real connection with the *unconscious* as a supramaterial, extrasensory reality to which we must relate, not only with our minds but also with feeling and emotion.

What about the many forms of Eastern mysticism, which have now become so much in vogue? For those in the West, they become too "mental," appealing to our thought and intuition. They are, as Jung pointed out, "theologies" which ignore the individual and *his* connection with the Divine. "Too much Oriental knowledge takes the place of immediate experience and thus blocks the way to psychology" (letter to Olga Fröebe-Kapteyn, 29 January 1934. 1973a, 139).

Jung wrote to Miguel Serrano:

You have chosen two good representatives of East and West. Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature. Toynbee on the other hand believes in making and moulding opinions. Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, . . .

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I found still living with the Taos Pueblos. Their chief of ceremonies, old Ochwiäh Biano (Mountain Lake) said to me: "We are the people who live on the roof of the world, we are the sons of the Sun, who is our father. We help him daily to rise and to cross over the sky. We do this not only for ourselves, but for the Americans also. Therefore they should not interfere with our religion. But if they continue to do so [by missionaries] and hinder us, then they will see that in ten years the Sun will rise no more." (14 September 1960. 1973b, 596)

He correctly assumed that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism and the same will happen to the whole world when subjected to such treatment. In another letter Jung shows that when we take over Eastern mystical methods we contact only their opinionated life but not reality itself (letter to Melvin J. Lasky, 19 October 1960. 1973b, 600–603); reality can only be our own spontaneous subjective life in itself. Also many Eastern methods suppress the unconscious instead of contacting it (letter to Ronald W. Weddell, 6 December 1960. 1973b, 613–614).

In Jung's view there can be no true ethics without a personal relationship to a living god-experience (as distinct from adherence to religious, theological, or other doctrines). And experience can only be lived by the single individual. What I do not experience is not real for me; it can exist in my mind as an idea or an opinion, but that is not what one calls experience. It makes a hell of a difference if I only *believe* from books that there are elephants, or if I know that they exist, having actually seen, smelled, and stroked one. Only then is it a real experience which I can perceive with all four functions, including feeling.

What about the Christian love of one's neighbor? Is that not what we are really looking for? Should we not just return to it? It is true that in the earliest times, Christianity was predominantly a feeling experience, a great feeling movement which compensated for the cold, cruel, asocial Roman state.

The early Christians were mostly slaves and uneducated people of inferior social rank, and the brotherly or sisterly love amongst them created a very fertile, constructive new bond. They often even prided themselves on being unintellectual. But soon theological doctrinairism sprang up and led to dogmatic quarrels and persecution of dissident groups. The all-embracing love was more and more narrowed in, and the power principle, the arch-enemy of all forms of love, became dominant.

The Marxist slogan of international solidarity is in many ways a return to the earliest Christian ideal of love, but restricted to the material side of the world, without any transcendent foundation. In our time nations have become technically, economically, and spiritually closer to each other, and a general sense of community is most urgently needed ( Jung 1957). Jung stresses:

The collective systems, styled "party" or "State," have a destructive effect on human re-

lationships. And they can easily be destroyed, too, because individuals are still in a condition of consciousness which cannot cope with the tremendous growth and fusion of the masses. . . .

[T]he main endeavor of all totalitarian States is to undermine personal relationships through fear and mistrust, the result being an atomized mass in which the human psyche is completely stifled. Even the relation between parents and children, the closest and most natural of all, is torn asunder by the State. All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness. The sole possibility of stopping this is the development of consciousness in the single individual This alone keeps his soul alive, *for its life depends on the human relationship.* The accent must fall on conscious personalization and not on State organization. (letter to Heinz Westmann, 12 July 1947, italics added. 1973a, 472.)

It is true that the question of:

[S]olidarity and communal life of mankind [goes] to the roots of existence. Butthe question is complicated by the fact that the individual should also be able to maintain his independence, and this is possible only if society is accorded a relative value Otherwise it swamps and eventually destroys the individual, and then there is no longer any society either. In other words: a genuine society must be composed of independent individuals, who can be social beings only up to a certain point. They alone can fulfill the divine will implanted in each of us. (letter to Roswitha N., 17 August 1957. 1973b, 384; see also letter to Dorothy Thompson, 23 September 1949. 1973a, 534–537)

Many young people experiment by living in communes, thus trying meritoriously to set up a new form of human relatedness. But from what I have seen, these communes always break up on account of internal quarrels. The enthusiastic feeling of an all-loving acceptance of one's neighbor does not hold up when tested in actual life, simply because it is too sentimental and too undifferentiated. On this account it ends up in explosive affects which disrupt the community.

Affect and emotion are, as Jung has pointed out, the hallmarks of undifferenti- ated feeling. Many young people nowadays really make a cult out of affects and emotions, positively by musical happenings, or more negatively by riotous happenings. They *think* that they express feeling, but that is really not quite true, for Jung stresses that feeling is contaminated with emotions only *in its primitive state;* when it is differentiated it is not emotional at all (letter to Aloys von Orelli, 7 February 1950. 1973a, 544).

I have analyzed quite a few young people who have lived in communes, and the work was always just as with other people, helping them to become more conscious in their feeling relationships. That usually led to their leaving the commune and building up a circle of personal friends instead. Consciously indulging in emotional explosions is, on the contrary, morbid and leads finally to self-destruction.

What then is wrong with love of one's neighbor, in its Christian or in its materialistic socialist and communist versions?2 Its positive side is a general human empathy which unites us with all human beings, but its negative side is emotionality and sentimentality, the latter being a counterpart of brutality.3 While the old ladies in our Christian world knitted woolen garments for the poor little African children, the slave traders of that very same Christian civilization were destroying the lives of uncountable black people! That is an exam-

ple which speaks clearly of what is meant by sentimentality being the counterpart of brutality.

We cannot return to the early Christians' ideal of love. We must return to it, to a general human empathy, but on a much more differentiated level.4 What would that look like? Jung calls this new form of love a whole-making effect of a certain kind of Eros [relatedness], which is an emanation of the individuated personality (1954/1957,

¶¶389–390). It is symbolized in alchemy by the strange image of a rosy-colored blood which the Philosopher's Stone (or *homo putissimus*) emanates and which heals all people. *Homo putissimus* means "most pure" or "true man," literally, unalloyed man. He is "no other than just what he is . . . he must be entirely man who knows and possesses everything human and is not adulterated by any influence or admixture from with-out."

This unalloyed man, according to the alchemists, will bring about the deliverance from evil by his blood, which is "a certain Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole" ( Jung 1973a, 465).

This rosy-colored blood obviously symbolizes a form of love coupled with insight, while blind love is always driven and leads to destructive consequences. One can even explain the cruelties of the Inquisition as being motivated by a zealous love for mankind, as an attempt to prevent people from falling into mortal errors. Love, Jung says, is a dynamism which needs form and direction; it also needs to join with a compensatory Logos, as a light which shines in its darkness.

At a personal level, the integration of Logos with Eros may prevent one from falling into illusory projections through driven love. With driven love, unconsciousness of feeling at first generates too much closeness, a huddling together indiscriminately, which then is blasted apart in an enan-tiodromia by some outburst of affects. Differentiated relationships, on the contrary, include a certain distance, which is different in every case. Jung wrote in a letter:

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. There is always a danger that the distance will be broken down by one party only, and this invariably gives rise to a feeling of violation followed by resentment. Every relationship has its optimal distance, which of course has to be found by trial and error. (letter to Oskar A. H. Schmitz, 20 September 1928. 1973a, 53–54)

Jung notes that this is especially difficult when sexuality comes in. A differentiated feeling relationship would include a deep empathy and closeness to the other *and* a certain distance based on differentiation: an understanding and a not-understand-ing, the latter consisting of a silent respect of the mystery of the other's individuality. To somebody who loves blindly, the creation of that distance is very painful, but it guarantees also his or her freedom, without which no individuation is possible. This is of paramount importance. Jung's thought has very relevant consequences, I think, for our immediate future.

In discussing the dangers of an atomic world war, Jung pointed out that a "reli-gious world-embracing movement" may be the only counteracting force (letter to Pastor

Wegman, 12 December 1945. 1973a, 402). Since 1945, when Jung wrote this, we can

see how attempts to create such a movement have sprung up in many places. We have witnessed a revival of Islamic sects (such as the Bahai and Sufism), the "Moonies" of Korea, the spread of Buddhism, and innumerable Hindu gurus, many of whom try to create a world-wide movement. Last but not least, the Catholic Church evokes "the spirit in a religious sense [that] still moves the brute masses"(letter to Pastor H. Wegmann, 12 December 1945. 1973a, 402). Such religious movements are not only a redeeming positive factor: they can also be dangerous and terrible, because if an archetype moves the masses it generally leads to their thinking that they have *the* Truth. This can lead them to despise and perhaps persecute people who think or feel differently. Most religious leaders, like political leaders, wish that the individual would completely identify with *the* (his) "Truth"—which, however, has to be one-sided by its very nature. Even if one identifies with a "great Truth," this is catastrophic because it cripples further spiritual development. Instead of insight one has only a "conviction," which is more comfortable and thus more attractive.

To repeat Jung's statement, a world-wide spiritual movement could save us from the psychological destruction caused by literalism and from a Third World War—but it would still have all the disadvantages of supporting a certain mass-mindedness. Only a personal, conscious recognition of one's shadow and of the archetypes, i.e., of the spiritual "powers," can save us from being swallowed up by the psyche of the masses and its inclinations toward destruction. We must develop a differentiated feeling relationship including the postulate of distance to the powers within, an I-Thou relationship with the god or gods, or the *numinosum*, and not an uncritical religious conviction of any sort. Relatedness to other human beings outside and to the archetypal powers within go together in a strange way, because, as Jung pointed out in his *Memories,*

*Dreams, Reflections,* our lives and our relationships count only if the infinite "is somehow included . . ." (1963, 325). What he calls here the "infinite" means the manifestation of something suprapersonal and divine, or, in Jung's terminology, the Self. What that means cannot be explained here in a few words; it is the essence of his work on the *Mysterium Coniunctionis* (1955–56/1970).

It seems to me that Jung's ideas are slowly beginning to be better understood than they were during his lifetime. However, this essential point, his rehabilitation of Eros, or differentiated relatedness, is not yet understood. Many tend to see his ideas as a new philosophy or scientific theory, as a collective ideological "truth," or a new branch of psychology, *all of which it is not*. The analytical process is a pure process of experience in which psychology annihilates or transcends itself as a mere science ( Jung 1916/1958/1960). Everything becomes a living encounter with outer and inner realities5 to which we have to relate.

Jung deliberately chose not to become a social leader. He stressed that "there always will be two standpoints, the standpoint of a social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only" (letter to Samuel

Schmalhausen, 19 October 1934. 1973a, 174). These two, he went on to say in the same letter, "are necessary pairs of opposites which keep the world in balance." We might say that Jung was not only a "leader of minds," because he showed that individuation is not possible without the differentiation of Eros. Perhaps Jung will be remembered as a knight who restored to the community the feminine principle of Love, or Eros, as symbolized by the Holy Grail or by the *homo putissimus* of alchemy, who emanates a whole-making, healing Eros,

through which even the opposites of the collective versus the individual may be reconciled.

endnotes

1. Editor's Note: We are grateful to the heirs of the Marie-Louise von Franz literary estate, Emmanuel Kennedy, Phil., and Stiftung für Jung'sche Psychologie, for their permission to publish Marie-Louise von Franz's final lecture. It appears here in English for the first time. It was published in German in J-F. Zavala, G. Rusca, R. Monz�� (eds.) *Beiträge zur Jungschen Psychologie, Festschrifi zum 75. Geburtstag von Marie�louise von Franz* [*Contributions to Jungian Psychol�ogy. Festschrifi for the 75th Birthday of Marie�louise von Franz*], Valencia, 1990.
2. See letter to G. Baynes, 22 January 1942. 1973a, 312–314.
3. See letter to Wilhelm Laiblin, 16 April 1973a, 213.
4. See letter to Hermann Keyserling, 10 May 1973a, 92–93.
5. Editor's note: In the manuscript that we received, the word "beings" was crossed out and changed to "realities."

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marie-louise von franz (1915–1998) received her doctorate in ancient languages from the University of Zürich and trained with C. G. Jung to become one of the foremost analysts, authors, scholars, and teachers of her time. Her brilliance, profound insight, and creativity were applied to creation myths, dreams, fairy tales, typology, the translation and interpretation of ancient and medieval alchemical texts, and the relationship of the psyche to the ideas of modern physics. She is felt by many to be the foremost of Jung's collaborators, the most cogent interpreter of his work, and a highly original and insightful scholar in her own right.

abstract

This is the provocative, final lecture given in 1986 by Marie-Louise von Franz, a lifelong colleague of C. G. Jung and an accomplished scholar, teacher, analyst, and author. Her theme is Jung's critique of twentieth century western culture for overvaluing the scientific method and rationalism at the expense of empathy and differentiated relatedness. She argues that the development of individual conscious relationships is the only thing that allows for the development of the human soul. Only this prevents cruelty, which, she notes, is often accompanied by sentimentality and emotionality as opposed to true empathy. She develops her theme by citing a student lecture by Jung, where he quotes Kant's belief that an ethical stance requires a personal relationship to something beyond ordinary experience (god, the Self, the "spirit world"). In this wide-ranging lecture, von Franz expresses her own strong values through examples from contemporary and indigenous cultures and social movements, as well as the cultures of science and medicine.

She is critical of experimental physiology (which inflicts pain upon animals) and quantitative psychology (with its objectification of human experience and abstraction through statistics).

She also criticizes the objectification of analytic patients and the physician's hiding behind persona in order to avoid a real human encounter.

She ends with the suggestion that Jung may be remembered not only as a "leader of minds" but also as someone who resurrected the feminine principle of Eros, or relatedness.
Marie-Louise von Franz, Spring Journal 22 2008, Page 15-20

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/03/01/on-divination-and-synchronicity-by-marie-louise-von-franz/a8790-marie/
3. https://www.tandfonline.com/doi/abs/10.1525/jung.2008.2.2.9

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## Angela Graf-Nold - Jung's ETH lectures on 'Modern Psychology', 1933-41 (2022-08-26 03:47)

**[paypal _donation _button border="5"]**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

**Angela Graf-Nold**

[3]Jung's ETH lectures on 'Modern Psychology' 1933-44: Jung's contribution to the Social and Political Culture

**Jung's ETH lectures on 'Modern Psychology', 1933-41: Jung's Contribution to the Social and Political Culture**

Beginnings: The First Semester and Funds for Analytical Psychology Jung announced a course in 'Modern psychology' for the winter semester 1933/34 and held his first lecture in October 20th.

There was an enormous audience: 567 students had officially registered and the lecture had to be moved to the greatest lecture hall 'Auditorium maximum' which had 450 seats.

The audience consisted of regular students of the ETH , students of the university, students of the teachers' seminars, students of therapeutic pedagogy, students of psychotechnics, patients, friends, members of the Psychological Club,
also later 'Jungians' of the first generation, colleagues of the ETH as F. Medicus, Eugen Böhler, Wolfgang Pauli, Rudolf Bernoulli, and interested Zürich citizens.

Barbara Hannah, the meticulous chronologist of the lectures, states in her later biography of Jung that Jung felt quite uncomfortable with this mass of people he was not used to.1

In his introduction to the audience Jung referred to his lectureship at the university, which he would have carried out with 'mixed fortunes', until he finally realized, that 'lecturing about psychology presupposes an understanding of the subject'.

'I travelled the world', he said, 'since our cultural sphere evidently lacks the Archimedic point that could provide something to hold on' (trans. M. Kyburz).

He apologized for his missing experiences in the last 20 years in speaking to the younger generation and his fear therefore that he should be off the mark at times; so he encouraged the audience to send him their questions by post, but questions, he specifies, 'within the scope of the lectures, not about the future of the European currencies, for instance, or the prospect of National Socialism'.

As for his chosen approach to the subject of 'modern psychology', he explains, 'I have chosen such a general title because the matters at hand are of a general nature.

Instead of engaging with specific doctrines my aim is to draw a picture based on immediate experience in order to depict the development of modern psychological ideas' (trans. M. Kyburz).

Then Jung turned to an account of a prehistory of 'modern psychology'; beginning with Descartes, he spoke about Leibniz, Kant, Hegel and others, drawing in the medical doctors who were interested in the personalities of their patients (P. Janet, William James), i.e., until

the immediate present to which he himself belongs.

Jung exemplified this ‘psychological anthropology’ with two historic case studies, Justinus Kerner’s ‘Seeress of Prevorst’ (1829) and Théodore Flournoy’s ‘Hélène Smith’ (From India to the Planet Mars, 1900). Finally he explains the different
extreme relations of the two women to the inner and outer reality with a diagram where he also draws the ‘consciousness-curves’ of the ‘normal’ man, of Freud, Goethe, Nietzsche, the old Rockefeller and the Swiss National Saint Niklaus von der Flühe.

He ends up with the ‘transcendent function’ which enables everybody to make specific changes in consciousness.

With this first ‘crash course’ of his psychological programme Jung was obviously ‘off the mark’ for the normal students, and two groups of them wrote him letters.

The first group of 13 students complained about the breadth of Jung’s presentations, which did not put forward
enough of a deep understanding of his theories.

Another group of four complained about the difficulties in getting the interpretation of the historic case studies, a fact that they would deplore deeply since they would be interested and could not afford to attend his seminars at the Psychological Club because of their exclusivity and high costs.

Jung’s answer was quite defensive: ‘I am not prepared for that, and it would be quite immodest to put my own opinion in the foreground; I cannot say that I am identical with the “modern psychology”.’

But besides these pleas he accepted the complaints: In the next semester, during the summer of 1934 he began to teach about ‘basic terms and methods’, now for only 203 registered auditors, half of the previous audience and in a smaller lecture hall.

The students obviously had hit a critical point: was it his ‘modesty’ that swayed him about speaking ‘generally’ about modern psychology?

Or did his insecurity shape his view?

In fact his view of psychology in the first semester had been far from a ‘general’ view, he had gone a long way through the history of psychology, which could hardly be found elsewhere.

And obviously it was also clear for him, as well for some persons of his environment, that it could be a good thing to secure his position in his approach to psychology at the ETH more definitely and distinctly.

In the early summer of 1934 he offered a very generous donation to the ETH ; at the meeting of the School Council in July the ETH - President Rohn presented the detailed deed of the donation: Out of the amount which came ‘from several sides, mainly from Mr. Harold F. Mc Cormick’, he donates to the ETH an asset of 200 000 SFR (today about 2 million $) as ‘Funds to support analytical psychology and related areas’ (psychology funds).

The interests of the funds should be used for that mission, to contribute to the establishment of a lectureship or by the appointment of free lecturers for general psychology, with the condition ‘that the character of the psychology should be defined by the principle of universality, i.e., it should not be presented as a special theory or a special discipline; psychology should rather be taught in its biological, ethnic, medical, philosophical, cultural historical and religious aspects’.

The mission should be ‘to free the doctrine of the human soul from the oppression of the discipline and to give the student who is oppressed by his specialized study outlines and summaries for an orientation in areas of the life which their specialized studies don’t give’ (trans. AGN ).

The minister for Internal Affairs (Bundesrat Etter) who was present at that meeting of the School Council, especially, had some legal objections to some points of the donation contract, which the Swiss government had to sign.

But this was cleared at the next meeting, and the contract was signed in September 1934.

So Jung had established for the ETH as for himself the mission and the scope of the ‘general psychology’ which he would like to present and to stand for.

Three months later, in December, the School Council had another agenda item concerning Jung: the president of the conference of the general department proposed to grant Jung the title of professor in respect of his great scientific achievements and the fact ‘that he contributed by his lectureship not for higher reputation for himself but for the ETH , in adding his name to the staff of the ETH .

His achievements were discussed controversially, of course – as is always the way with great scientists.

None of the pioneers of modern psychology would meet in such remarkable measure the personal prerequisites of a comprehensive scientific culture as Dr. Jung.

There were no objections from the colleagues so the request was forwarded to the Swiss parliament for approval.

And on January 26th, 1935 Jung received a letter from the ETH -President Rohn stating that they were overjoyed (‘Es gereicht uns zum Vergnügen’) that the Swiss parliament had decided to grant him the title of Professor.

Obviously also Jung himself was overjoyed, and it appears that the title of Professor encouraged him immensely to identify professionally with ‘analytical psychology’ as a psychology which should provide orientation in all aspects of science, life and culture.

In any case in the following lectures Jung appeared much more lively, spontaneous and related to real life.

How he maintained and managed this course until summer 1941, and how actual and seminal his approach is still today, hopefully the forthcoming edition of these lectures will

show.

**Acknowledgement**

The citations from the unpublished texts of Jung's lectures are by courtesy of the Foundation of the Works of C.G. Jung.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2022/08/26/angela-graf-nold-jungs-eth-lectures-on-modern-psychology-1933-41/angela/
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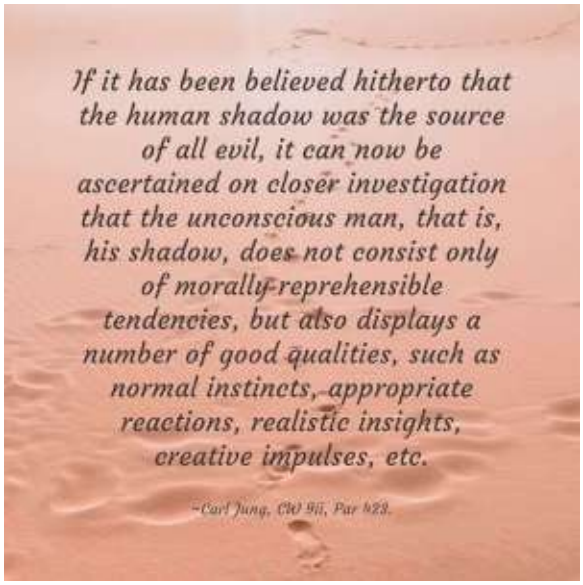
## Carl Jung - If it has been believed hitherto that the human shadow was the source of all evil, (2022-08-27 04:53)

**[paypal _donation _button border="5"]**

**[1]Carl Jung Depth Psychology Facebook Group**


If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.
~Carl Jung, CW 9ii, Par 423.

**If it has been believed hitherto that the human shadow was the source of all evil, it**

**can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.**

**On this level of understanding, evil appears more as a distortion, a deformation, a misinterpretation and misapplication of factsthat in themselves are natural.**

**These falsifications and caricatures now appear as the specific effects of anima and animus, and the latter as the real authors of evil.**

**But we cannot stop even at this realization, for it turns out that all archetypes spontaneously develop favourable and unfavourable, light and dark, good and bad effects. In the end we have to acknowledge that the self is a complexio oppositorum precisely because there can be no reality without polarity.**

**We must not overlook the fact that opposites acquire their moral accentuation only within the sphere of human endeavour and action, and that we are unable to give a definition of good and evil that could be considered universally valid. In other words, we do not know what good and evil are in themselves.**

**It must therefore be supposed that they spring from a need of human consciousness and that for this reason they lose their validity outside the human sphere.**

**That is to say a hypostasis of good and evil as metaphysical entities is inadmissible because it would deprive these terms of**
**meaning.**

**If we call everything that God does or allows "good," then evil is good too, and "good" becomes meaningless.**

**But suffering, whether it be Christ's passion or the suffering of the world, remains the same as before.**

**Stupidity, sin, sickness, old age, and death continue to form the dark foil that sets off the .joyful splendour of life. Carl Jung, CW 9ii, Par 423.**

1. https://www.facebook.com/groups/56536297291/

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## How to read The Red Book and why by Murray Stein (2022-08-28 04:28)

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[1]

[2]Murray Stein - How to Read The Red Book and Why

**How to read *The Red Book* and why**

**Murray Stein, *Goldiwil* (*Thun*), *Switzerland***

*Abstract*: The *Red Book* can be, and is, read in a variety of ways and used for different purposes. Here I propose to view it from the perspectives of three contexts: the personal and biographical one, a literary one and a cultural and religious one. Each of these viewpoints exposes different, but (in each case) important, features and meanings. Composing *Liber Novus* clearly had great significance for Jung's own personal individuation process. In studying this work, the reader must keep in mind that Jung had a great many predecessors in view and looking over his shoulder as he composed it. The text reveals that he was in dialogue with a vast number of cultural figures from the near and the far past. It is also a foundational text for Jung's later works in psychology. And it addresses large cultural and historical issues, looking back at traditions from the standpoint of modernity and forward toward what is to

come collectively in the near and distant future. His creation was a work for himself, but also for the culture and for the ages. I try to understand what the title *Liber Novus* means and suggest that it represents an intention of attaining to a rank beyond being a 'new book' for only one man, Carl Gustav Jung, to being a work relevant to humanity as a totality.

*Key words*: individuation, initiation, God image, New Age, Nietzsche, Orphism, syncretism, Theopoetics

# Introduction

The publication of *The Red Book* opens up to public scrutiny an important part of C.G. Jung's inner world as he experienced it during a lengthy period of introspection, self-analysis and inner work between the ages of thirty-eight (1913) and fifty-five (1930). The project began in the midst of a personal midlife crisis and extended through a major European political crisis (i.e., World War I) and a cultural crisis in which European society was turned upside down and radically changed (1913–1930, and beyond). The work, although deeply personal, needs to be read with all of these contexts – personal, literary and cultural – in mind.

In this essay, I would like to pose a two-part question about Jung's *Red Book* and suggest the framework for an answer: *How was Jung working on his own personal development in creating The Red Book (Liber Novus) and also working for the development of Western culture and humanity as a whole?* In other words, how is this both a personal diary of a midlife crisis and the recovery therefrom, and also a text with wider application and meaning?

In his Eranos lecture of 1935,[1] we can hear Jung referring indirectly to his own earlier

descent into the dark interior world of images that is depicted in the *Red Book*, his *katabasis* ('descent') and the implied meaning of it*:*

> Arisleus tells of his adventure with the *Rex marinus*, in whose kingdom nothing prospers and nothing is begotten. [He hears] *...* the King's cry for help from the depths of his unconscious, dissociated state. The conscious mind should respond to this call: one should *operare regime*, render service to the King, for this would be not only wisdom but salvation as well. Yet this brings with it the necessity of a descent into the dark world of the unconscious, the ritual *katabasis eis antron* ('descent to the cave'), whose end and aim is the restoration of life, resurrection, and the triumph over death. (Jung 1944, paras. 435–6)

To those in the audience of the Eranos Tagung that year who were 'in the know', it would have been obvious that Jung was declaring his personal mission in life –to respond to 'the King's cry for help from the depths' and to make himself into an instrument of wisdom and salvation.[2] I would respectfully submit that *The Red Book* be read with this declaration in mind.

# Concentrical contexts

A supremely strange work like *The Red Book* with its elaborate calligraphy and meticulously executed paintings, its imaginal journeys through mental landscapes of mythic proportion and design, its theological and philosophical speculations, its uncanny connections to the social and political events of the times, and its personal yet also impersonal tone of voice and attitude cannot be intelligently interpreted without awareness of the interconnected contexts that underpin its contents. *The Red Book* is a uniquely personal work in Jung's overall *oeuvre*, without question. It is also a work, however, that is deeply embedded in literary, cultural and historical contexts that extend out in ever wider circles and reach far beyond the immediate circle of personal issues confronting the author, Carl Gustav Jung, at the time of its composition.

To begin to understand *The Red Book* one needs to consider carefully and in detail Jung's own preceding works (especially the immediate predecessor, *Symbols and Transformations of Libido* [1912/1952][3]) and also to look back at it from the distance of his subsequent ones (especially the works on psychology and religion and on alchemy[4]). In *Symbols and*

*Transformations of Libido*, we can find many sources for *The Red Book*'s themes and images in Jung's analysis of Miss Miller's fantasies and in the multitude of references to world religions and mythologies. From the subsequent works, we can see whence *The Red Book* leads (i.e., towards an exploration of individual spiritual and psychological development – the individuation process; the humanization of the divine and the divination of the human; and broad cultural suggestions for the evolution of human consciousness).

## *The First Circle – the Personal Context*

Before looking at the broader contexts, I would like to consider the context of Jung's personal life at the time he began *The Red Book* and to review what this work meant for his own individuation process. This is an essential context to keep in mind when reading *The Red Book* because it grounds the work in the author's deep existential engagement with himself and his world.

In November 1913, after a hiatus of eleven years,[5] Jung restarted making entries in his private journal, the so-called *Black Books*. 'My soul, where are you?' he cries out at the beginning of his journey inward (Jung 2009, p. 232). What, or who, is he looking for, and why? And what precipitated his radical decision to hearken to what he calls in the text 'the spirit of the depths', as opposed to 'the spirit of these times', which he had been earnestly attending to during the previous decade?

A significant stimulus for this decision was his much studied break with Sigmund Freud: 'After the parting of the ways with Freud, a period of inner uncertainty began for me, he confesses in *Memories, Dreams, Reflections*' (Jung 1963, p. 170). In retrospect, Jung clearly regarded this as the trigger event for his change of course. His first entry in the *Black Books* after the eleven year hiatus, dated November 12, 1913, followed shortly upon what would be his last meeting with Freud, which took place at the International Psychoanalytic Association (IPA) Congress in Munich (September 7–8, 1913), and it was made only days after Jung tendered his resignation from the position as editor of the psychoanalytic journal, *Jahrbuch fu¨ r psychoanalytische und psychopathologische Forschungen* (October 27, 1913).[6] Between November 12, 1913 and April 19, 1914, he wrote the entries into his diary that would become the basis for *Liber Primus* and *Liber Secundus* of *The Red Book*, and on April 19, 1914 he began the entry for what would become the third section, *Scrutinies*. On the following day, April 20, 1914, he resigned his position as president of the IPA and cancelled his membership.[7] The period between these two resignations from key positions in the IPA constitute his most intensive engagement in active imagination. The remaining important imaginal material contained in *The Red Book* was produced intermittently until the middle of 1916. After that, he continued working on the commentaries and interpretations of the material generated in active imagination, as well as on the calligraphy and paintings, for more than another decade until he stopped the calligraphic entries abruptly in mid-sentence around 1930.

It cannot be said that Jung's involvement with Freud and psychoanalysis was the only or even the decisive factor that alienated him from what he calls 'soul' in *The Red Book*, but it is clear that after his break in the personal relationship with Freud he had to regroup his forces and find his way to a new line of psychological thought. The crisis that ensued from this rupture threw him back onto himself and into the cauldron of transformation.

A question is why there was such a prolonged lapse of contact with his soul during the period 1902–1913. Most likely this acute feeling of the soul's absence came to the fore as he reflected back on his excessively extroverted, busy and often conflict-laden life in these intervening years. He had put his personal journal aside sometime after he became engaged to Emma Rauschenbach in October 1901 and began preparing himself for a new phase of life as a married man. In the latter part of 1902, he showed dissatisfaction with his residency programme at the Burgho¨ lzli Clinic and resigned his position in order to study in Paris (for details of this period, see Bair 2003, pp. 67 ff). After his marriage in 1903 and his return to the Burgho¨ lzli Clinic later the same year, he was occupied with establishing himself in his medical career, engaging in extensive scientific research (the Word Association Studies) and a psychiatric practice, writing papers and books and editing the major psychoanalytic journal, building a house on the lake in Ku¨ snacht (1908–9) and starting a family (four children had been born by the time he took up the *Black Books* again in 1913), assuming leadership in the new psychoanalytic movement as its first president (elected in 1910), travelling and lecturing widely (several trips to the United States, lecturing in England and throughout Europe, attending the annual IPA Congresses), military service in the Swiss Army, on and on. From his letters to Freud during the years 1907–1913, one gets the impression that he was constantly on the move, always short of time, and extremely burdened with a multitude of responsibilities. This was an extraordinarily expansive period in his life, packed with duties, responsibilities, and opportunities. Then came the perhaps altogether predictable malaise at midlife, discussed later by Jung himself as a typical pivot point in the individuation process.

In Jung's case, there were many contributing factors that came to a head at this time in his life. By the age of 38, he had become internationally recognized as a psychiatrist and psychological theoretician. He had arrived at the heights of worldly success rapidly, and by all outward appearances he had enjoyed the ascent. But a period of doubt had settled into his mind during the previous several years as he was struggling with Freud, with other personal relationships (see Carotenuto 1982, p. 3–44), with his ground-breaking work, *Transformations and Symbols of Libido*, and above all with himself.[8] Now, as he says at the very beginning of *The Red Book*, he asked himself: Is this all there is?[9] This is a typical successful midlifer's quandary (see Stein 1983/2003), but it was exacerbated by his turbulent denouement with Freud, which set off a period of exceptionally profound self-doubt and uncertainty.

Nearly exactly one year before Jung took the dramatic turn inward and vocalized his call to the soul, and during the most critical phase in his painful rupture with Freud (see McGuire 1974, pp. 525–40), he had a dream that proved to be a harbinger. In *Memories, Dreams, Reflections*, he reports:

> ... around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade. I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty ... Suddenly a white bird descended, a small sea-gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blonde hair. (Jung 1963, p. 171)

This dream of a delightful and vibrant young figure, part dove and part maiden, took a sinister turn, however, when she disclosed more about her life:

‘Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead’. Then she flew off into the blue air, and I awoke.

I was greatly stirred. What business would a male dove be having with twelve dead people? (ibid., p. 172)

In my view, this curious and ominous dream prepared the way to where Jung was to go a year later when he set out to discover for himself what was going on in the psychic underworld. When he cries out for his soul, he is asking for a return of this figure. She is absent from his consciousness, hidden in the beyond, and linked to the spirits of the dead. Who these dead souls were and what they needed would become clearer in the course of his journey.

The personal context for the creation of *The Red Book* is, then, an existential crisis that came upon Jung in his thirty-seventh year and extended, though with diminished severity after his forty-second year (1917), until his fifty-third year (1928) when it was resolved in the so-called ‘Liverpool dream’ (ibid., pp. 197–98). This culminating symbolic dream was set, he says, in a public space at the end of a small street like the *Totengaesschen* (‘Alley of the Dead’) in Basel. It featured a light-emitting magnolia tree rooted on an island in the centre of a pool in the centre of a city square upon which many streets converged –that is, in the centre of a mandala. The sixteen year interval between these two dreams constitutes the period of the creation of the material contained in *The Red Book*. This was the period when Jung discovered his own unique voice and his true vocation. ‘The years when I was pursuing my inner images were the most important in my life – in them everything essential was decided’, (ibid., 199) he states emphatically in *Memories, Dreams, Reflections*. It is clear that working on *The Red Book* had decisive significance in Jung’s transformation from a brilliant and promising young scientist and psychological thinker into the charismatic personality he became in the second half of his life. It is a record of his own dramatic individuation process at midlife.

*The Red Book* is not ‘a work of art’ as such, but it is artful. It is a work of conscious construction, a carefully crafted vessel for Jung’s psyche that not only contains but gives vivid expression to his inner world.

### *The second circle – intellectual and literary antecedants*

Beyond the personal, there is the broader literary and intellectual context consisting of Jung’s numerous predecessors, such as the towering Nietzsche whose spiritual presence is so ubiquitous in *The Red Book.*[10] One also recognizes Dante’s *Divine Comedy*, Virgil’s *Aeneid*, and Homer’s *Odyssey* in the motif of descent and entry into the ‘cave’,[11] which leads to the underworld and there brings the protagonist into contact with symbols of death and rebirth.[12] The harsh self-criticism for personality shortcomings as heard in *Scrutinies* reminds one of St. Augustine’s *Confessions*. Goethe’s *Faust*, from which presumably the figure of Philemon is derived, must always be kept in mind since Jung so often used this work as a touchstone. References and quotations from the Bible, both Hebrew and Christian, fill the pages of *The Red Book*, and numerous allusions to other texts of the world’s religions, ortho- and heterodox, also abound. The universe of reference points in the *Red Book* is extraordinarily rich and eclectic. All of them are important and should be held in mind while reading the work because they link this modern text to a vast network of antecedents and predecessors. *The Red Book*

is a syncretistic work, weaving together literally scores of widely disparate intellectual and spiritual predecessors.

However, *The Red Book* is meant to be read as a *Liber* ***Novus*** (the actual title inscribed on the binding) and not as a mere compendium of hoary sources. So we have to ask: In what sense is this a ***New*** *Book*, and what does the author intend to signify with this title?

### *The third circle – the religious/cultural context*

I will now widen the lens to take in the religious and cultural context of the times when Jung was occupied with creating *The Red Book*. From his writings, lectures, letters and the reports about him, it is abundantly clear that Jung was acutely aware of the state of his cultural milieu in late 19th and early 20th century Europe. When he realized in his early adulthood, and with full consciousness, that Christianity no longer satisfied him as a spiritual resource, he was not alone. He was a member of his generation. Nietzsche's famous declaration, 'God is dead', albeit placed in the mouth of 'the Madman',[13] created a widespread echo of recognition in the minds of Europeans. It was but the culminating full stopped endpoint of a persistent philosophical and cultural development with roots in the Protestant Reformation of the 16th Century, whose critical rationality was driven further by the defining figures of the Enlightenment in the 18th Century (Kant, Schopenhauer, Goethe among others in German-speaking lands), which joined forces with positivistic science in the 19th Century and led to what is commonly called the 'scientific worldview' in the late 19th and early 20th Century. Nietzsche did not invent his image of the cultural and religious state of affairs in Europe; he suffered it like Jung did, and he gave its implications voice in his brilliant aphoristic writings and his melodramatic *Thus Spoke Zarathustra*.

Jung came of age at the end of the 19th Century and the beginning of the 20th Century, an era of religious crisis and cultural anxiety, and there was a growing collective *angst* in the air that things were about to change radically in Western societies. Jung's visions of oceans of blood overwhelming Europe (Jung 2009, 231), which presaged the First World War and its cultural aftermath in Europe, were symptomatic. His pastor father, he felt, had been spiritually and physically crushed by the intractable conflict between science and religion (see Stein 1985, pp. 78–84). The religious tradition that had framed and supported European culture for more than a millennium was cracking and breaking up, and Jung, along with many others in his generation, dreaded the yawning void opening beneath his feet. Was he up to the task of solving a critical problem that had destroyed his father and that modern culture found increasingly meaningless even to address?

> … in what myth does man live nowadays? In the Christian myth, the answer might be. 'Do *you* live in it?' I asked myself. To be honest, the answer was no. 'For me, it is not what I live by'. 'Then do we no longer have any myth?' 'No, evidently we no longer have any myth'. 'But then what is your myth – the myth in which you do live?' At this point the dialogue with myself became uncomfortable, and I stopped thinking. I had reached a dead end. (Jung 1963, p. 171)

This states Jung's private dilemma but also the general religious vacuum of the times in Europe: 'Evidently we no longer have a myth'. In perplexity and with a tone of resignation, he is restating Nietzsche's more dramatic and definitive statement: 'God is dead'. Could this

crisis be ameliorated by an Alienist, a modern day doctor of the soul? This was the question Jung would put to himself. Would he respond to 'the King's cry for help'?

The cultural context, as was well known and much commented upon by a host of cultural critics of the day,[14] had turned into an extremely positivistic, materialistic and secularistic medium with a corresponding decline of persuasive religious influences. Jung slowly came to regard Freudian psychology, moreover, also as a product of this cultural condition rather than a cure for it, and his departure from Freud representated both a rejection of the dominant cultural attitude of the day and a desire to take a direction in search for a radically different alternative. Jung's decision took him on a spiritual quest in search of a source of meaning for his own life (a 'personal myth') and for cultural support, which was not available in the cultural world of the times but could be found by exploring the depths of a lost and long forgotten past, namely the ancient mystery religions, especially the Orphic, and Gnosticism. Later in his life, Jung would turn for such support from kindred spirits to alchemy.

When Jung calls out, 'My soul, where are you?' he was speaking for many people, not only for himself. 'Soul', a word so heavily freighted with ancient spiritual and religious overtones, had been lost. Psychologically speaking, this is a serious state of affairs, equivalent to major depression. The sense of ultimate meaning and the connection to transcendence have disappeared from consciousness, personal and collective. The land is dry and desolate.[15] It was by chance that at the midpoint of Jung's life 'the King's cry for help from the depths of his unconscious, dissociated state' was heard and received with an unceremonious blast of brute force in the wake of the door-slamming exit from Freud's house and his own nightmarish visions and dreams. These drove him to search out the realm of the dead (his 'ritual *katabasis eis antron*' – 'descent to the cave'), where Soul would be found, with wisdom and salvation too.

## ***Liber Novus***

Jung named his calligraphic pages, enhanced with paintings and bound in red leather, *Liber Novus.* With this astonishing title, the work would claim priority over its Biblical predecessor. It was thus set up to displace (usurp?) the authority of the two Biblical Testaments, Old and New, replacing them with a new *Liber* for a new era of human consciousness about to arrive. The work, *Liber Novus*, would be proffered to its readers (an offer Jung declined to make in his lifetime) as a text for the start of a new Platonic Aeon, the Aquarian Age.[16] In this respect, it stands beside, and indeed surpasses, Nietzsche's *Thus Spoke Zarathustra*, as a Book for the future of the human spirit. *Liber Novus* is clearly a visionary work that was meant to guide and teach others,[17] despite the fact that Jung chose not to publish it in his lifetime

and left no stipulation about its future publication.

The relation of *Liber Novus* to the New Testament is key. Both claim to be 'New' and to surpass the 'Old', but can there be two 'new' ones? In several passages of *The Red Book*, Christ's position as a religious dominant – a position he has occupied for two millennia – is dismissed for modern times. He is informed that he has suffered enough and is now entitled to a decent retirement. The day has come in the evolution of human consciousness, *The Red Book* teaches, for individuals to take responsibility for their own sins and not keep heaping them upon the Divine Scapegoat and asking him to bear all the sins for the whole world. It is incumbent upon modern persons to take over this job, to find redemption for themselves, individually and in their own way, through the inner process of reconciliation and atonement that Jung would call individuation, a psycho-spiritual path to individual wholeness and personal divinization. This message would reverberate powerfully through Jung's later writings, coming to its strongest expression in his late religious opus, *Answer to Job*, where he calls for the 'Christification of many'. *Liber Novus* is the dramatic account of Jung's personal achievement in this regard.[19] It can also be a guidebook for those who would do likewise. *Liber Novus* announces the end of religion as the West has known it and the beginning of a new age of individual spirituality.This is the broad cultural and religious message of *The Red Book*.

# The New Age – An Age of Psychology

In the first centuries of the Common Era, as the Christian consensus was evolving but had not yet received its final dogmatic expression by the Church Councils, syncretism in religious belief and practice was the rule of the day. Near Eastern, Egyptian, Greek (Hellenistic), Roman and a variety of mystery religions co-existed and melded into a religious stream that eventually became sorted and clarified in the Creeds of Christianity. Standing at the beginning of a new Platonic month (a 'New Age', the 'Age of Aquarius') in the cultural evolution of the West, as Jung clearly saw himself to be in the days of his creation of *Liber Novus*, syncretism again was a characteristic feature of the religious and spiritual ferment in the culture of the times. In *The Red Book* this type of syncretistic combination of religious influences is blatantly evident. Nothing is pure this or that. Within this syncretistic confluence,

we as readers witness a process of initiation into several 'mysteries' and also the birth of a new, or renewed, God image. The 'King's cry for help' is answered. The divine figure, Phanes, who appears eventually in the narrative, is a symbolic manifestation of the psychic core of primordial energy and light. Also Izdubar, Elijah and Philemon are all fiery harbingers of a new consciousness and of a renewed source of spiritual energy. Any one of them might qualify as the central idol of a new religious dispensation, a new cult for the Age, but instead all are subsumed in Jung's overall *opus* under the rubric of 'psyche' – they are images of psyche, i.e., archetypal forces to be contended with and capable of unleashing nuclear energies within the psychic matrix and carrying it onward toward further development or destroying it and the planet besides. The mind of the psychologist rules in the New Age and displaces the mind of the theologian with its metaphysical pretensions.

The central figure of the *Liber Novus* is not a singular new God image, but the human ego struggling to understand, becoming transformed, suffering and prevailing. What Jahweh is for the Hebrew Bible and Jesus for the New Testament, the humble, bewildered, courageous ego is for *Liber Novus* –the central fulcrum around whom all others revolve. This is not to say that the ego is in control of the narrative, but he is a continuous and constant presence throughout the texts, the central protagonist, while others like Soul and Philemon make entries and exits as they will and eventually leave him in profound solitude. Individuation, not salvation in the normal religious sense of the word, is the great theme of *Liber Novus*. 'The way is within us, *...* not in Gods, nor in teachings, nor in laws. Within us is the way, the truth and the life', declares the author (Jung 2009, p. 231). But this attitude has its obvious dangers and pitfalls, namely the inflation of the human ego in exchange for the disappearance of the Divine.

## Jung's struggle in *The Red Book* with Nietzsche over God

The quest to give God a new lease on life – understanding by this the attempt to forge a way for spirituality to survive within the atheistic prison house of secular, scientific modernity – is taken up in *The Red Book* a number of times and in several different ways. For Jung it was a question of whether there was another option than the one Nietzsche had proposed, namely in the face of the death of God to elevate the human into higher form, a 'Superman' (*U¨bermensch*). The critical question for Jung had become: How is one to keep a sense of human proportion and limitation without a Deity in the heavens to measure oneself against? How can modern people avoid falling into the pitfall of hubris? The danger of godless modernity is psychic inflation and grandiosity. In the Age of Myth, the Gods had represented and contained the archetypal powers of the soul. Where does this psychic energy go if these containers no longer exist?

This was a pressing question for Jung as Europe proceeded further into the 20$^{th}$ Century.

One dramatic instance of Jung's endeavour to find a solution to this psychological dilemma occurs in *Liber Novus* when the ego figure encounters the mythic Izdubar. Izdubar presents as the image of a Deity from the East journeying to the West in search of scientific knowledge (ibid., chapters 8 –11, pp. 277–88). In this scene, a representative of spirituality and mythological mindedness from the East comes up against modern science and the materialism

of the West. What Izdubar finds in the West is poisonous, terribly deleterious to his health, and life-threatening. The confrontation illustrates the lethal effect of scientific rationalism on mythic and religious consciousness. Izdubar has no chance and cannot survive the encounter. Western science in its positivistic form utterly destroys religious and mythopoetic imagination. Out of compassion for the failing Deity, the human protagonist intervenes. He endeavours to save Izdubar's life by ingeniously declaring him to be only a fantasy and putting him into an egg, then smuggling him past the guardians of correct scientific-mindedness, and finally chanting incantations over the egg and allowing it to regain vigour and magnitude in a reborn form. The symbolism and ritual action in this scene hark back to ancient religious practices, specifically to Orphism which Jung had studied and written about in his work, *Transformations and Symbols of the Libido* (Jung 1916/1991, p. 131). He now incorporates this learning into his own ritualistic labours for the recovery of Phanes, the light of a new consciousness.

## The Orphic theme in *The Red Book*

According to Orphic theology, as explained by the Swiss scholar, Walter Willi, creation took place as follows:

In the beginning, time created the silver egg of the cosmos. Out of this egg burst Phanes-Dionysus. His name of Phanes unmistakably reveals the root '*phan*' ('*phainein*', 'to bring light'; '*phainesthai*', 'to shine'), and later the Orphics disputed as to whether the god should be considered in the middle voice, as 'the Glittering One', or in the active voice, as 'the bringer of light'; he was in any case a god of light. For them he was the first god to appear, the firstborn, whence he early became known as Protogonos. He was bisexual and bore within him the seeds of all gods and men. He was also the creator of heaven and earth, of the sun, the stars, and the dwelling of the gods. The sixth orphic hymn, dated to be sure in the Christian era but preserving old elements, represented him in epic hexameters:

O mighty first-begotten, hear my prayer,

Twofold, egg-born, and wandering through the air; Bull-roarer, glorying in thy golden wings,

From whom the race of Gods and mortals springs. Ericapaeus, celebrated power,

Ineffable, occult, all-shining flower.

'Tis thine from darksome mists to purge the sight,

All-spreading splendor, pure and holy light; Hence, Phanes, called the glory of the sky,

On waving pinions through the world you fly.

(Willi 1944/1955, p. 71)

Jung's Incantations on behalf of Izdubar bear a striking resemblance to the ancient Or-

phic images. Izdubar is here a version of Phanes, the solar Deity of Orphism. The First Incantation prepares for the new birth of the solar Deity:

Christmas has come. The God is in the egg.

I have prepared a rug for my God, an expensive red rug from the land of morning.

He shall be surrounded by the shimmer of magnificence of his Eastern land.

I am the mother, the simple maiden, who gave birth and did not know how.

I am the careful father, who protected the maiden.

I am the shepherd, who received the message as he guarded his herd at night on the dark fields. Jung 2009, p. 284)

In this chanted poem, we hear echoes of St. Luke's account of Jesus' birth in the time of winter solstice when the strength of the sun is at its nadir in the northern hemisphere. The Fourth Incantation broods further on the still pregnant Egg:

Oh

light of the middle way, enclosed in the egg,

embryonic,

full of ardor, oppressed.

Fully expectant,

dreamlike, awaiting lost memories.

As heavy as stone, hardened. Molten, transparent,

streaming bright, coiled on itself. ibid.)

The poet is awaiting the birth of light, the rebirth of Izdubar/Phanes, the Sun, the Gleaming One, from the Egg. Then Izdubar/Phanes speaks from the dark and sheltered space within the psychic Egg:

Where am I? How narrow it is here, how dark, how cool – am I in the grave? Where was I? It seemed to me as if I had been outside in the universe – over and under me was an endlessly dark star-glittering sky –

And I was in a passion of unspeakable yearning. Streams of fire broke from my radiating body –

I surged through blazing flames –

I swam in a sea that wrapped me in living fires –Full of light, full of longing, full of eternity –

I was ancient and perpetually renewing myself –Falling from the heights to the depths,

And whirled glowing from the depths to the heights –

Hovering around myself amidst glowing clouds –

As raining embers beating down like the foam of the surf, engulfing Myself in stifling heat –

Embracing and rejecting myself in a boundless game –Where was I? I was completely sun.

And the protagonist, with astonishment, exclaims: (ibid., p. 286)

An inexpressible light breaks from his body, a light that my eyes cannot grasp. I must cover my face and cast my gaze to the ground.

I: 'You are the sun, the eternal light – most powerful one, forgive me for carrying you.' (ibid.)

Thus reads the numinous re-creation and rebirth story of an ancient God image, a God of light, the Sun, in this portion of *The Red Book* named Izdubar. (Later in the text he will appear as Phanes proper.) The Orphic mysteries offered Jung a model for his efforts to re-conceive a God-image and to give birth to a new purchase on spirituality for modern people, albeit in a drastically different form and outside of religious institutions.

Another strong echo of the Orphic mysteries occurs in the chapter titled 'The Sacrificial Murder'. In this episode, Jung descends to the Netherworld where he comes upon the horrific scene of a dismembered little girl. (Remember the eight year old girl/dove/soul figure in his dream of 1912.) He is instructed by an older female figure, designated as 'Soul' in the text, to cut out the girl's liver and to eat a portion of it. Revolted, he screams his refusal, but in the end he relents and follows Soul's direction. The following commentary then ensues:

The sacrifice has been accomplished, the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as unalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But, as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery Through the

sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul. (ibid., p. 291)

In this reflection on sacrificial murder, we hear both Christian (obviously) and Orphic elements. In Orphic religion, writes Walter Willi, Zeus could enter into his domination of the world only by devouring the primal god Phanes. By this act he assimilated and embodied the whole previous world. The world of Zeus was thus a rebirth. It was the world of Phanes enriched by the action of Zeus himself; it was the presence of all souls and all things, as the profound Neoplatonist Proclus recognized, saying: 'After he had devoured Phanes, the essential forms of the universe became manifest in Zeus'. (Willi 1944/1955, p. 73)

What Jung has done is to bring the mysteries forward from ancient mythological and theological enactments into the psychological domain of an individual, describing essentially the same mystery within the consciousness of a modern personality. It is a re-enactment of ancient mysteries but in a modern context, which moves the action from a metaphysical to a meta-psychological realm, from 'out there' (or 'up there', or 'back then' or 'the beyond') to 'in here'. We can read *The Red Book* as an account of a symbolic process of divinization of the human within the privacy of an individual psyche. 'Through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern they are no longer dormant, but awake and active and irradiate my soul with their divine working' (Jung 2009, p. 291). In his later theoretical writings, Jung would enclose Phanes in the definition of the Self, as the dimension of transcendence within the psyche. In the expanded discussions of the Self in the late work *Aion*, we find the final product of the project that began with placing Izdubar in an egg, declaring him a fantasy, and locating God in the psyche rather than in the realm of the metaphysical. What was lost from the world in the disappearance of the metaphysical God, as announced by Nietzsche, has been recovered for modern consciousness within the psyche. The New Age would be mentalized by the psychological mind rather than the metaphysical mind.

*The Red Book* is the mythopoetic account of this new emergence of mind and its spirituality in modernity. In no way did Jung advocate turning the course of history back to mythological thinking. He knew the cultural evolution of the past five centuries in the West was irreversible. The question was, and is: how to go forward?

How to read *The Red Book*? I suggest reading it as a personal experience of the mysteries that underlie many religions, but as engaged on a much more conscious level and with an ego that is aware at all times of its own reality; that does not become fused and identified with the figures that imagination produces; that observes them, interacts with them, and lets them go their way; but that is at the same time transformed by the experience. The ego is on location throughout the experience and never loses its grounding in the reality principle. This sets *The Red Book* apart from Nietzsche's *Zarathustra*, yet places it strangely close to ancient mystery religions such as we find described in *The Golden Ass of Apuleius* where the protagonist is transformed in a series of initiations.

## Why read *The Red Book*?

For people who are interested in the unfolding of Jung's thought, *The Red Book* offers

a heretofore unsurpassed view into many of the deeply embedded presuppositions and attitudes in his later work. It opens a window to the original and visionary experiences underlying his psychological theory – for example, the (to many very strange) notions of an objective psyche and a non-egoic centre of the personality, the Self. *The Red Book* reveals the imagination at work behind the psychological theories of analytical psychology. As the figures and narrative claim psychic reality in the mind, not only metaphorical status, they represent forces beyond the control of the conscious ego and on a par with the Gods of old who were seen to control the lives and individual destinies of humankind. From *The Red Book*, we learn about Jung's ontological premises and epistemology. His theories were rooted in personal experience and *The Red Book* shows us this, and not only tells us about it as did other texts published heretofore.

One can also read *The Red Book* for its literary merit, especially in the original German. There are many beautiful and moving passages in *The Red Book* and some that will, I am sure, become a part of our common culture in the future. Also, its many awesome and impressive paintings, as well as the meticulous calligraphic detailing of the text, bring pleasure to the eye and mind. For this reason, the work has been exhibited as 'a work of art' in museums.

One can read it as well for inspiration. Insights derived from the narrative can have a highly stimulating effect on a reader's own psychological and spiritual development. *Liber Novus* carries our thoughts in new directions and opens our minds to subtle differentiations within a spiritual landscape. In this sense, it may function as a text akin to the Bible, which for so many people has been a source of spiritual insight and inspiration. Readers of *Liber Novus* might be inspired to go on a similar imaginal journey for themselves, and in this endeavour they can read it for guidance.

*Liber Novus* may also be taken to represent a seminal contribution to what is today called

‘Theopoetics’, a contemporary style of theology. This type of theological reflection sets forth from a personal account of a spiritual experience, or journey, and perhaps an awakening to the ‘beyond’ and an intuition of a numinous centre of authority and destiny. Theopoetics is rooted in the experience of the individual author rather than based upon received text and doctrine, which is the case in traditional theology. Upon this platform of experience, a theopoetic discourse is elaborated about a perception of ultimate reality, the ‘ground of Being’. If one is given to undertaking a project such as this, *The Red Book* can serve as a helpful model.

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2. https://www.researchgate.net/publication/228059159_How_to_read_The_Red_Book_and_why

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**Confrontation with the Collective Unconscious by Marie-Louise von Franz (2022-08-29 04:29)**

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**Confrontation with the Collective Unconscious by Marie-Louise von Franz**

In this previously unpublished presentation given by Jung's esteemed student and colleague, Marie-Louise von Franz, at the C. G. Jung Institute of Los Angeles in 1976, she discusses the shifting attitudes toward the concept of the collective unconscious and toward the experience of it as a "tremendous psychic reality" in both positive and negative forms.

With her customary wit, von Franz then explores in depth what she identifies as the four stages of active imagination—the method Jung developed for coping with the impact of unconscious contents—and distinguishes it from other methodologies, such as meditation. Using the books by Carlos Castaneda as examples of shifting attitudes, she (sometimes humorously) compares Don Juan's description of dreaming with active imagination, noting "This Don Juan is a natural genius," but "I can't stand Castaneda."

A fascinating question-and-answer section follows the presentation. Throughout, von Franz remains eminently down-to-earth and genuine in her style of communication even as she covers what some regard as highly abstract topics.

*his presentation by Marie-Louise von Franz on the collective unconscious and active imagination was given at the C. G. Jung Institute of Los Angeles in 1976.*

*Dr. von Franz regularly came to California at the end of the 1970s to speak at the prestigious Panarion conference, organized by George Wagner and Tom Laughlin. This time was also an occasion for her to meet with American colleagues, visit the country, and connect more intimately with the analysts and candidates of the Los Angeles Institute, some of whom she had known for decades.*

*This presentation has a historical value, since for the first time "ever," as she says, Dr. von Franz mentions the apocalyptic visions Jung had shortly before his death. She would later expand on these visions in her* Remembering Jung *interview with Suzanne Wagner.*

*The story of the recording is entwined with my personal life. Ten years ago, I moved from Paris to Los Angeles and shortly afterward started to work at the Los Angeles Institute, first as volunteer, later as executive director. The first volunteer task given to me was to "clean up" the basement, which was in a deplorable condition. This is where I first found out about the cassette of this lecture. A few months later, in December of 2007, two of the Los Angeles analysts, Deborah Wesley and Chie Lee, who knew about my interest in Dr. von Franz's work, gave me a copy of the cassette at the occasion of the institute's holiday party.*

*The gift deeply touched me and reminded me of a dream I'd had years earlier in which I was given all the recordings of Dr. von Franz that were loosely stored in a basement. The difference was that in my dreams, I was given a set of vinyl disks. I clearly remember that at the time of the dream, I felt that the dark roundedness of the disks was the most appropriate medium to store the depth of von Franz's teaching. A turntable, symbol of wholeness, would be needed to hear again the teaching engraved in the disks. I found myself in a similar situation with the cassette since I did not have any equipment on which to play it. Also I decided to hire someone to digitize the cassette. The result was unfortunately completely inaudible, crippled by a profusion of background noises. It took a few more years before I*

*could acquire the necessary equipment to digitize the cassette myself, then improve the audio quality well enough so that the lecture could be heard again.*

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**Odilon Redon, Hantise (Haunting), 1893–94. Lithograph, 36.1 × 22.8 cm. Courtesy of the Metropolitan Museum of Art. The Elisha Whittelsey Collection, The Elisha Whittelsey Fund, 1955. Accession Number: 55.501.**

*A couple of years ago, as I was visiting Monique and Michel Bacchetta, who run a Jungian publishing company called* La Fontaine de Pierre, *in France, Monique mentioned in the conversation that they were completing a book on ac- tive imagination. The idea of publishing von Franz's lecture had not occurred to me earlier, and suddenly it dawned on me that it might be a meaningful ad- dition to their project. We decided that a copy would be sent to them as soon as I returned to Los Angeles. The lecture was eventually published in 2015, with a translation in French by Monique and Michel Bacchetta, in* Imagination Active, Imagination Musical, *together with other important essays by Marie-Louise von Franz, C. G. Jung, Barbara Hannah, and Christian Tauber. The English transcript was kindly given to us so that we could publish it in its original language in* Psychological Perspectives.

*The transcript of this lecture was realized by Monique and Michel Bacchetta and Deborah Keramsi. Christopher Miller and I worked on removing the few lacu-nae left in the transcript. Finally, Margaret Ryan edited the result for publication while preserving the impromptu style of the lecture. A couple of inaudible questions at the end were reconstructed from the answers given by Dr. von Franz.* —Christophe Le Moue¨ l

I want first to tell you that I have looked very much forward to coming to the Los Angeles Institute again, and that for me it is rather a kind of sentimental journey after twenty-three years. And I have mainly felt—when I have been invited several times in-between, but I never

had time and I couldn't arrange it to come—I have always felt that I wanted to see my old friends again. And only when, at rather the last minute, I had to make up my mind to talk to you in the Analytical Psychology Club and to the trainees, I got a fright because I suddenly realized how much the situation has changed since I lectured here last time. Last time, we were a small group around Jung. Rivkah Kluger was among us, and Anie´la Jaffe´, and so on. We were a group of younger pupils, and when we had these invitations abroad, Jung always said to us, "Now, remember that by being close around me and hearing so much"—we went to all the lectures and all the speeches and so on—"you know more than these people. So don't be shy. Your task is to hand on what the people who can't come to Zu¨ rich want to learn about, what you have learned to hand on." And that gave one a feeling of a function, that one had something to give.

Since Jung has died, the situation has changed because we could then no longer, for instance, inform people of new ideas he had and had not yet published. We had to draw from our own sources only. We were therefore suddenly in the same situation as the groups abroad were in. And on the other hand, as far as my impression goes, the groups in America—in San Francisco and here and in many other places—have tremendously progressed and developed and have learned so much more about Jung and psychology than they knew when we pupils of Jung first came here that now it is a completely equal situation. Therefore I realized with fright—when I began to think what I could bring, on what theme I should lecture—that these people know all that I know. I have nothing to tell them. I mean, I can still lecture to outsiders and introduce new people to Jungian psychology, but what can I give to colleagues? They do not know less than I do.

So I have picked a subject that is really, perhaps, a bit strange to you because I am going to talk about drug problems and about authors who are from this country, and therefore I am talking about something you probably know infinitely more about than I do. So please take what I say as the impression of an outsider or how an outsider thinks about the situation in this respect—that is, as my reaction to it, and not in any way as something that is important to say. I want to share with you my impression and would prefer to give only a short speech and answer questions and come into a dialogue with you. Because what has also influenced me in saying "yes" to the invitation of coming again to California was the fact that after my last trip here, a lot of people, Americans, came into analysis with me. Jung said, laughing, "Ah, you see how good that is, because you can't analyze people really if you don't know how they live. If you haven't gotten a whiff of the country in which they live, if you haven't gotten a feeling of the atmosphere in which they normally live, you can't understand them." And I must say that really has lasted for a long time—that I had a basic feeling that I understood the people who came to me.

But very lately, for the last year and a half, I would say, I'm not up to it any more. I don't know what's going on now here. With the hippy scene I still went along even with enthusiasm. With the drugs, I think I can understand. I've never taken drugs, not even have I experimented. I can understand it, though. I can easily sympathize with it—and with all the restrictions to it too.

The question has shifted now to, "How do we relate to the collective unconscious in the right way?".

When something from the unconscious comes up, its first impact on consciousness is always demonic.

Jung's method for coping with this impact is active imagination.

But what is happening now I don't quite understand, and that's what I would really like to hear also from you: what *you* think. It seems to me that the situation has now changed for all of us who are interested in Jungian psychology, in that twenty-three years ago in Switzerland, and even to a certain extent here, we had to argue, to fight, to collect facts, to try to show the people the reality of the collective unconscious. Most people used it as a term, but there were very few people who knew the overwhelming reality of the unconscious, especially of the collective unconscious. In Switzerland, we who knew something about it or had experienced it formed a small circle around Jung. Outside you couldn't even talk about it without being regarded as crazy. I have traveled a bit in the States outside Jungian circles, and I quickly learned that I had also to shut up about the collective unconscious in such contexts if the people wouldn't listen.

This situation has completely changed. People now use the term *collective unconscious*. Through the subculture and especially through the experimenting with drugs, there is an enormous number of people who at least know that there is such a dangerous, tremendous psychic reality. They have experienced it in perhaps negative form. They have experienced it through drugs. They have experienced it through mental illness—but, never mind, at least they know what one is talking about. They know the reality of that thing, so that the situation seems to me to have shifted now so that one has no longer to argue that there *is* a collective unconscious—I mean, there are still rational- ists with whom we will have to argue for the next hundred years—but it's not interesting and no longer relevant.

The question has shifted now to, "How do we relate to the collective unconscious in the right way?" That seems to me the relevant question now, no longer, "Does it exist or does it not exist?" And it seems to me that we have to look at one fact, which Jung points out very clearly in one of the letters when somebody asked him what he thought about the demonic. What are demons? What is the demonic element in the psyche? And Jung says, "Yes, I believe there is such a thing as the demonic element, and it appears as the first impact of the unconscious." In other words, when something from the unconscious comes up, its first impact on consciousness is always demonic, and you can connect with it—though he does not say so in the letter. If you remember, in his memoirs Jung recounts how when he was in Tunisia, he had a dream that a beautiful young man, an Arab and an aristocrat, attacked him in a building; they fought, the Arab tried to push him under the water, and Jung tried to push the Arab under the water. Jung won out and then they made peace, and Jung forced him to read a book, but I don't remember what the book was on.

Now, in his papers on alchemy Jung mentions a text in which an Arab alchemist says that the Philosopher's Stone, when it comes up in the beginning, is an enemy that tries to destroy you, and that the alchemist must have the weapons of resignation and knowledge and patience to overcome it first; and only then will the Philosopher's Stone become what it is. In other words, even the Self is hostile and dangerous in its first impact. Everything from the unconscious, every powerful content of the unconscious is perceived that way when it first turns up—even that which we would define as the highest value of the core, the highest value of the personality. And I think that is what we are going through now: that the first impact of the unconscious is perceived by most people as a destructive attack on them; when drugs are also involved, the effect is certainly destructive and sometimes even lethal.

Now, we know that Jung's method for coping with this impact is active imagination. I would remind you of what active imagination really means because there is another problem that presents itself to us: There is a nascent widespread use of all sorts of forms of meditation that resemble, in part, the Jungian active imagination—but only in part, and which are generally lacking some of its aspects and therefore are, at least to my idea, deficient or even dangerous. I would like to subdivide the process of engaging in active imagination into four stages. The first stage is to make one's conscious mind empty, to stop the train of thought. The Buddhists would refer to stopping "monkey mind"—that thing in us that goes on arguing and thinking all the time, the inner dialogue, you could call it, whereby the ego lives with some of its complexes all the day long. Stopping the mind is very difficult, but not as difficult to teach as it was some years ago, because very many young people nowadays go to Buddhist and other Eastern methods of meditation, and in most of these methods this is the initial stage, this emptying of the ego mind, and therefore many have experience with reaching that stage.

Then comes the second stage. Through making one's consciousness empty, emotions and fantasies from the unconscious flow into the vacuum, and that is the beginning of a connection with the unconscious. Now there the Jungian viewpoint deviates from the Eastern meditation traditions that recommend that you either chase away or ignore the invading unconscious side of it. Those arising thoughts and images, these traditions teach, belong to the world of illusion and therefore, some say, one should resist them. Some traditions say, "By resisting those images and thoughts, one also gets involved so it's better to just let them flow by or ignore them, so to speak, let them happen, but not take them seriously." Now there Jung deviates completely from this standpoint in that, for us, we have to face those contents. Whatever in that moment comes up, we have to have it out with it, to take it seriously, to accept it and to have it out with it—just the opposite of ignoring it or letting it flow through.

I believe that this development in Buddhism to ignore unconscious fantasies and also dreams is a later development. I have one correspondence with a Buddhist *tulku* who lives in Hong Kong, and when I made a trip to the East I visited him and discussed it with him. He absolutely took the classical standpoint that all these things that come into the mind are only fantasies of the unconscious and we must just ignore them. They belong to the world of illusion and they keep us barred from the illumination. He was a very charming old gentleman, and suddenly he said with an amused smile, "Well, you know, there is an autobiography of Master Han Shan of the seventeenth century. He's written about his life and he's written down his dreams in his autobiography. I'll let you have it." And then when I left, he patted me on the shoulder and said, whispered, "You see, we aren't that far away as you think from each other." Typically Chinese!

Many weeks later I received a translation of this autobiography by Han Shan from my old friend, which he had also published in a book. Han Shan relates that he was persecuted by the emperor and once his monastery was even burned down. He had a terrible life and in certain crucial moments he had the most amazing and obviously genuine dreams. He even reported one of the dreams and commented that from this dream he knew he was inwardly on the right path, because as Buddha says, if you are on the right path your dreams will be good. So, you see, what is now taught by most of the Eastern meditation teachers is not necessarily *the* last word on the topic. Clearly, there have been different opinions and some have followed our way and have taken their dreams seriously. Certainly the famous Han Shan did so, by his own writings. And I don't think he is so unique; probably most texts don't get translated. That text wasn't translated till I pushed Lu K'uan Yu¨ and then he translated it and sent it to me.

Now, we confront *ourselves* in a conversation with whatever turns up in our awareness, and there we must keep in mind again this fact that the first impact of the unconscious is demonic. There is a beautiful place in Homer's *Odyssey* that illustrates this point better than any modern example of active imagination. Recall when the son of Ulysses goes to Menelaus to ask how he got information from the sea god Proteus because he, the son, wants to know if his father is alive or dead or will return. Menelaus tells the son how to get information from Proteus:

"You put on a seal skin and go to an island to lay among the other smelly seals on the shore. At midday old Proteus will come out of the sea and will count his flock. Then you must jump at him and grab him, whereupon he will turn into a lion and attack you. You must just hold on tightly until he turns into water and flows through your hand. He'll look like a tree at first, and then he'll look like something else, and you must not take it seriously. You must hold on. Suddenly he'll turn into an old man, himself, and he'll say, 'What do you want?' You can ask your question at that point, and he will be the never-deceiving old man of the sea, and he will tell you whatever you want to know, the actual truth. But you must not let that game of changing go on—that typical Proteus game."

Now I always find that many of our pupils get stuck there, especially intuitives. They can fantasize about anything, anywhere—one wild myth after another, one wild story after another. They don't hold on to Proteus to get to the stable point where the truth comes out; they go on from the lion to the water, from the water to the tree, and it goes on and on and on, and there is nothing doing. Many think that even this is active imagination. It is *not*! It's fantasizing, and anybody who has a rich fantasy life, who is open to the unconscious, has a good intuition, can do that. That is not active imagination, but I always see that this error is still very widespread. These individuals don't hold on onto Proteus till he is in his true shape, when they could actually talk to him and ask their question.

Jung told us about a patient whom he'd told to engage in active imagination. When she came the next day for her session, she read what she had written down about her experience. She was going to the seashore in this active imagination, when suddenly a lion turned up and then turned into a sheep. At this point Jung interrupted her to say, "That's all nonsense! That's not true. If you sit on a seashore and a lion comes up to you, you have a reaction. You don't just sit there and look at it till it is a sheep. You have a reaction! You are either frightened or you attack it or it attacks you. You're not going to do that if a lion turns up. That's not true." This is what many people do in active imagination: They enter the fantasy with what Jung calls a "fictive ego"—an ego that isn't their true ego. That woman, for instance, sat on the seashore mainly as a person who's not afraid of lions. In reality, she is a person who is afraid of lions. So she sits on the seashore only with a fictitious ego, not with her true ego. And then nothing happens. Then you can fantasize till the end of your life and nothing will happen.

I once had a young man in analysis who did that same thing in active imagination, and he did it so well that I could never catch him. I only had a horrible feeling that in his active imaginations he was living a most dramatic transformation, but when I looked at him I felt he was always unchanged. He was just the same neurotic person as before. So finally I had enough. I said, "You know, I can't prove it to you, but I just don't believe that. Something is phoney. I don't believe what you are doing because you don't change. You're just the same all the time, and if all that had happened to you, what you read me from your fantasy, you would not be the same man."

And then he told me, “Oh, yes, I must tell you something. When this and this happened in the second fantasy, I got frightened and I split myself. From then on I was both an onlooker observing the person having the fantasy and the one who lived in the fan-tasy.” In other words, he was no longer a whole person in the active imagination. He split himself into one who lives *in* the fantasy and one who looks *at* his fantasies at the same time, and that way he stayed outside of them and nothing actually happened. Entering an active imagination with a fictitious ego is a very tricky business to watch.

Then comes the third stage in the active imagination, the ethical confrontation, when one mainly sits back and reacts with one’s true ego as one would to a real situation. I remember a most fascinating case of a woman who had grown up in Africa. Through that experience, she had gotten very close to the unconscious and had, one might say, “gone black”: She heard voices and was even diagnosed as schizophrenic. But we—Miss Hannah, Dr. Binswanger, and I, with whom she worked in Zu¨ rich—didn’t think she was schizophrenic. We thought that her hearing voices came rather from her African background. She lived through the most [terrible] things. Among other issues, she went with one man and then another one, over and over, with a complete emotional disorder about it all. Finally we found out that each time, she was obeying a voice that told her, “Pick up this man and go to bed with him,” and then suddenly it would say, “Now drop him and pick up that other one,” and so on. And like a slave she did what that voice told her to do.

Draw conclusions from your active imagination as you would do in real life..... If you promise something in an active imagination, it is just the same as if you promise it to a real human being. It counts, and you have to follow through and completely integrate the experience.

So finally we said this to her: “We don’t know if this voice is right or wrong, but you are never to obey it. You are to ask ‘Who are you? I’m not going to do what you say unless you tell me who you are. And then I will make up my mind to say ‘yes’ or ‘no,’ and you must make up your mind too.”’ By the next time the voice told her “Drop him for another,” she had met a very nice male friend. So this time we got her to say to that voice, “No! I am not going to do that. You must first tell me who you are.” Do you know what the voice said? It said, “I’m Pan.” He was just the nature god Pan. And then—she was a very bright person—she had a marvelous answer. She said, “Oh, Pan, but look here. You don’t know history. For almost two thousand years we have had Christianity. Things have changed a bit since your age.

I can’t just do what you say. I must think about it myself and in this case, I prefer my present man friend. So please reconsider.” Pan was absolutely amiable about it and said, “Okay. That’s okay for me.”

They got engaged and then married, and on their wedding night, a marvelous syn- chronicity happened. She had just crawled into bed to join her new husband when she gave a cry and jumped out of the bed in shock. On the wall opposite she saw a shadow figure in profile with a hooked nose and two little horns: Pan! Her husband had thrown his clothes over a chair and the bedside lamp in just such a way that the resulting shadow exactly pictured Pan. So Pan had assisted on the wedding night by providing for what we could say was a really wonderful synchronicity.

There you see how important it is to teach people that they should not simply do what the voices tell them to do, nor should they repress the voices as schizophrenic and crazy. That is the ethical confrontation in which one has to have one’s own opinion. She had been told

to repress her voices, to take a tranquillizer or pills when she heard those voices, that they were evidence of her schizophrenia. We helped her do the opposite by engaging the voice in dialogue.

The fourth stage is simple but difficult—like everything in Jungian psychology: Draw conclusions from your active imagination as you would do in real life. I remember a case that beautifully illustrates my point. I had a male patient who was having trouble in his relationships, so I asked him to talk with his anima. Well, his anima informed him that he neglected her. So in a slightly unreflective moment, he promised his anima that he would talk to her every day, if only for five or ten minutes. His anima said, "Yes, all right, but keep to it." He promptly forgot all about the promise he'd made to his anima and over the next month experienced the most awful psychosomatic symptoms. I had not inquired about his promise in our sessions because I knew he was an ethical and very decent person and I didn't want to play the governess. But now, as he was suffering such unpleasant symptoms, I said, "My God, have you forgotten to talk to your anima?" He said, "Yes, I have." I said, "Well, there you are!" He apologized to his anima and his symptoms disappeared. This case shows that if you promise something in an active imagination, it is just the same as if you promise it to a real human being. It counts, and you have to follow through and completely integrate the experience.

In Europe the people are more skeptical and move more slowly through these stages, but as far as I can tell from my visits here in this country, in the psychological scene here people have achieved the first stage—that is, they realize the reality of the unconscious. Many people have realized half of the first step of emptying their mind to be able to let thoughts and images come up. Some people have realized the second stage of taking those thoughts and images as real and holding onto them. However, the third and the fourth stages, as far as I can see, are mostly lacking. For instance, most psychiatric centers and clinics now provide occupational therapy for patients. They are engaged in painting, music, and dancing. The exception is John Perry's clinic in San Francisco, where he works quite differently and from a very Jungian standpoint—but most clinics stop short of that level of deep inner work. They don't discuss with patients what they have painted or try to elicit a reaction toward whatever images they produced. As far as I can judge, there is a certain healing effect from the very fact that the patient creatively expresses his or her problem. For instance, in schizoid or schizophrenic cases, the very fact that patients can paint the archetype that has invaded them is great progress. I have discussed this matter with psychiatrists who have given patients the opportunity to express themselves but have not gone into the meaning of the paintings for the patients. Patients certainly do improve just by expressing their experience creatively, but it takes a very long time. I know from one patient's history that it took him twelve years to get better by painting series after series after series and series of paintings depicting the problem that had overrun him. Now that outcome is better than nothing, but it's a bit long! And that overly long time period is due to the fact that this stage involving the right way of ethically having it out with the unconscious content is not realized often enough. The same is true for what is now done very often—for instance, taking a drug under medical supervision—and that approach doesn't help at all because it has grown out of the idea that it is certainly dangerous for the person with a weakened ego to be confronted with the collective unconscious. Therefore, a medical doctor or a friend accompanies you on the trip so to ward off the dangerous effect. That is completely without merit because it's the other who does the *auseinandersetzung*—the confrontation—and not the one who is in the soup.

Therefore I think it's very dangerous because it's a technique by which one even deceives oneself—because then it looks as if one is not nakedly exposed to the unconscious, but in fact the person *is* absolutely nakedly exposed to the unconscious. There is absolutely no use in the doctor's presence there because it's the *doctor* who understands, not the patient. And any guidance, as you know, weakens the possibility of the maturing of the patient. Any guidance, from our standpoint, is a big mistake because it weakens the other.

The patient then relies on the analyst to have it out with the demons, which means putting the patient into an infantile position where a papa or a mama looks after him or her when things become dangerous. Instead the patient needs to know this: "Rather, be more careful and do not go so far, but go alone and face it alone. That makes one a grown-up; only facing these things alone, having to wake up, make up one's lonely mind or heart about what to do in a dangerous situation. That is what makes one grow up, not if somebody takes one by the hand and says, "Well, in this dangerous situation, you must react that way." So I think these techniques are very dangerous and devious, leading away from the real thing. I think it is our task now to put forward this perspective and try to stop this wrong kind of technique.

In a way the group experience has a similar effect. We had a long discussion and observation of this point in our Zu¨ rich group. A few years after I went into analysis with Jung, a younger generation came into analysis with him and was called "the younger group" in the Psychological Club. The members of this younger group decided on their own one day to call themselves the "daughter corps of Jung" and began to talk about Jung as the "papa." They wanted me to join them in this practice, but the very fact that I could have never called Jung *papa*, neither in reality nor in thought, made it for me impossible to do so. Yet they insisted, and so I was invited to many of theirs meetings, but I attended as a kind of border observer.

And there I saw something very dangerous. When I was in analysis with Jung, and in my animus, in the beginning he was very patient and explained to me, "Now, you are in the animus. Look at that dream." He explained what the animus was, and so on, in a most patient and friendly way. But after a while, he thought, "Now one ought to have gotten the point!" So when one came into the hour with a blazing animus, he got rather nasty, cold, and cutting, saying something like "I'd hoped that you'd be far enough developed to notice yourself"—which you generally also painfully did in that moment. And you know what that group did? Instead of self-reflecting, they took to the telephone and said, "Jung was very unfriendly to me! He must not feel well today or be in a grumbling mood." And once they decided that Jung was in a grumbling mood, you see, they had nothing more to think about. The old man was in a grumbling mood. I knew that was projection because very often, having warned me, "You must watch out—Jung is in a grumbling mood," I would encounter him and he wasn't at all grumbling. He was most cheerful because, by chance, I was not in the animus!

But they are! I realized how dangerous a group situation is, how one can use it to ward off the lonely impact. Now if you went alone in your hour and Jung was grumbly, then you had to make up your own mind: Is he grumbly or am I in the animus? And you had sometimes a wild battle between one voice saying, "Oh, he's just grumbling and I am right," and another voice saying, "Now, come, come, you are in the animus." And you had a whole conflict there. A few times in my life it has happened that Jung was actually grumbly, but then generally he would very nicely apologize the next hour. He would say, "I am very sorry. Something happened and I was in a bad mood and I want to apologize." Even before I said something, he apologized once.

So you have to really ask yourself. It could happen that the analyst is in a bad mood

and in his anima, for instance, and it's not you, in the animus. But that's a lonely conflict that slowly sharpens a certain awareness of how you feel when you are in the animus and how you feel when you are not. And in this group feeling, the members all got themselves out of that conflict. They just decided in the group it was *Jung's* mood, and then they had no more conflict. So that shows how dangerous this group dynamic can be. It naturally helps people, though. It can comfort people when they are in a terrible mood. I sometimes felt, "It's very sad. I have nobody to complain to after a difficult hour." But I prefer to have it out alone than to be comforted by a group and then not know any more, remaining completely befuddled about, "Am I now wrong or right?" Therefore, analysis should, at all cost, remain the absolute unmediated encounter of two human beings because only that format tests one to the core.

Now with all these things in mind, I have become interested in how much there are other grouping trends toward a confrontation with the unconscious, and I stumbled upon a book written by two brothers, Terence and Dennis McKenna, called *The Invisible Landscape: Mind, Hallucinogens and the I Ching* (1975). I bought it with enthusiasm because I read in some review that there was something about number and time, and as I am interested in that relationship, I bought the book. I found nothing about number and time in it, but I saw something else that I think is very interesting.

Terence and Dennis McKenna are two young men who decided to experiment with a Mexican hallucinogenic drug, a special one that is called *Banisteriopsis* [the foremost ingredient of ayahuasca is a traditional medicinal tea from the Amazon region]. It's a kind of liana [wooden jungle vine] and has similar effects to mescaline, peyote, and all those herbs—just a slightly other variation. The McKennas had already studied some of the others. They were not drug addicts, as far as I could make out from the book; they had a really honest intent, and typically young, adventurous scientific minds, and with a certain curiosity, they wanted to discover the effects of this drug. They had a wild theory that this drug affects the ribonucleic acid molecules, and therefore the bio-electric processes in the nervous systems, and that by exploring the effects of the drug from within the trance, they might influence, or find out a way to influence, these neurological processes or learn more about them. So they had, in a way, a very honorable motivation, except for a certain pure curiosity, but which is very pardonable in young people, I think. And they were certainly very courageous. I mean, they took really big doses and got a bad deal in part. They tried to assist each other in the trance and as they tell it, sometimes one kept his head a bit out of the water and sometimes the other, and by being two together, two brothers, they managed to go through some rather rough experiences.

Now I got very excited about this and I thought, "Now, *now*, we are going to hear something—this is a fantastic experiment." I was so enthusiastic that when I read the first twenty pages, I wanted to write to express my enthusiasm in a letter. But then I thought, "No, you better read on"—and then came the anti-climax. They don't give any detailed report of what they really experienced or saw. They only sum it up, and what they sum up is that (1) they sometimes had the feeling of an invisible presence that was benevolently guiding them and wanting to transmit higher knowledge to them. (2) Toward the end of the experi-

I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those [apocalyptic] dreams have to be take partly, or nearly entirely, objectively. ment this presence faded and they had many insect visions and strange feelings. They noted that sometimes this invisible presence took the hallucinated form of a huge insect.

(3) They had very dominant paranoid fantasies about which they give no detail. And (4) they had apocalyptic visions of the end of the world as imminently at hand. The invisible presence wanted them to know that mankind was frantically building a life-like object, like a UFO, in order to escape to Jupiter, and that the invisible presence was involved with that, trying to help mankind make this escape to Jupiter—but all fail. That's all we hear about their experience, and we don't hear even that much coherently, but we have to pick though the book at certain points where they let out that much information.

This information from the McKenna brothers gives us nothing new whatsoever. We know that in schizoid states, when the sympathetic nervous system is excited, there are these insect-like experiences. There is even an ancient example. The emperor Nero, after he killed his mother, or had her killed, had a recurring dream that his favorite horse was dissolving into a swarm of mosquitoes. The dream shows that the vital basis of Nero's life, represented by his horse, was disintegrating. Nero was latently psychotic before these dreams; with the impact of the dreams, he became openly psychotic. So this is an old theme that you can read in Jung's works and naturally in innumerable works throughout recorded history.

The McKenna brothers experienced these hallucinated insects, but they didn't make a connection with the sympathetic nervous system—about which they had explicitly wanted to discover more! The invisible presence is an appearance of the Self. That would be the Arab prince, so to speak, in Jung's dream, and they lose the connection with him. Instead of building up a connection with that invisible presence and taking the information that the invisible presence wanted to give to them, they lose him. The third, the paranoid fantasy, I can't say anything about because they don't give any detail. And the fourth is this apocalyptic vision where the escape does not succeed. There it ends, with mankind frantically trying to run away from the planet.

If you have read John Perry's book *The Far Side of Madness* (1974/2005), you can see that these apocalyptic visions are something that regularly occur in schizophrenic episodes. In my experience these apocalyptic themes are now occurring very, very frequently in the dreams of normal people. I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those dreams have to be taken partly, or nearly entirely, objectively.

In this connection I would like to read you a dream of an American who is definitely not schizophrenic, not even schizoid, and who has sent me and allowed me to publish or to use the following dream:

I am walking along what appears to be the Palisades overlooking all of New York City. I am walking with an anima figure that is unknown to me personally. We are both being led by a man who is our guide. That's the invisible presence. New York is in a rubble. The world, in fact, has been destroyed as we know it. All of New York is just one heap of rubble. There are fires everywhere. Thousands of people are running frantically in every direction. The Hudson River has overflowed many areas of the city. Smoke is billowing up everywhere. As far as I can see, the land has been levelled. It was twilight. Fireballs were in the sky heading for the earth. [It was the end of the world, total destruction of everything that man and his civilization had built up.]

The cause of this great destruction was a race of giants who had come from outer space, from the far reaches of the universe. In the middle of the rubble I could see two of them sitting. They were casually scooping up people by the handful and eating them. All this

was done with the same nonchalance that we have when we sit down at the table and eat grapes by the handful. The sight was awesome. The giants were not of the same size or quite the same structure. Our guide explained that the giants were from different planets and lived harmoniously and peacefully together. In fact, the earth, as we know it, was conceived by this race of giants in the beginning of time. They cultivated our civilization like we cultivate vegetables in a hot house. Now they have returned to reap the fruits they have sown.

I was saved because I had slightly high blood pressure. [I have to shorten his account a bit; he has explained his dream very powerfully.] If I had had normal blood pressure, if my blood pressure were not too high, I would have been eaten like almost all the others. I've chosen to go through this ordeal, and if I pass the ordeal, I would be become like my guide, a saver of souls.

We walked for an extraordinarily long time. Then before me I saw a huge golden throne. It was as brilliant as the sun, impossible to view straight on. On the throne sat the king and his queen of the race of giants. The ordeal, in addition to witnessing the world's destruction, was a task I had to perform: to climb up this staircase until I was at their level, face to face with them. I started climbing. It was long and very difficult. My heart was pounding very hard. I felt frightened but knew I had to accomplish this task. The world and humanity were at stake. I woke up from this dream perspiring heavily. Later I realized that the destruction of the earth by the race of giants was a wedding feast for the newly united king and queen. This was a special occasion, as was the extraordinary feeling I have about this king and queen.

There, if you compare this apocalyptic dream vision with the apocalyptic vision of the McKennas, you see that here there is a saving alternative—an alternative which is very, very difficult: to climb up to the wedding of the king and queen. There is a constructive possibility on earth. There is a possibility, not to save mankind, but to save *some* of it by this man's effort. Whereas in the McKenna vision, there is only an escape to Jupiter, and that's very doubtful. I mean, it doesn't come off in their experiment; it's only a hope. This man in his dream stays with his guide and is told exactly what he has to do by his guide, whereas in the McKennas' account, they lose contact with the guide, with that positive invisible presence. So there you see the difference: This man is in Jungian analysis, and he tries as honestly as he can to approach the unconscious with the means available to him. The McKennas tried, in their way through drugs, and you see how the catastrophe ahead is the same in both. That shows that it is absolutely essential that the ego is not knocked out during the encounter with the unconscious; that the ego realizes that the first impact of the unconscious is always demonic. Here you have a beautiful illustration.

You know that in the *Book of Enoch* [an ancient Jewish religious work, ascribed by tradition to Enoch, the great-grandfather of Noah], angels marry the daughters of the earth, who then give birth to giants—and the giants destroy everything. Jung interprets this myth in *Answer to Job* as a too-hasty invasion of the unconscious. And we can say, I think, that is what the dream of this man expresses, and that is the situation we are in now. We have a circle of old-fashioned rationalists in certain countries who still believe in nineteenth-century dogma and who reject the unconscious and are completely off the track that way; and we have another group of people that is now open to the unconscious, but they are open to this too-hasty invasion. They just open the door. They don't know that this first impact will be the destructive giant and that it will depend on the ethical strength of the ego to face it in the right way.

There is a great difference in attitudes toward the unconscious shown in the books of Carlos Castaneda, which probably are known to all of you, because they were such a best seller a few years ago, mainly among young people. And I must say I have read them also with a tremendous enthusiasm *and* with a tremendous disgust, because I can't stand Castaneda with his eternal writing down and doubting and what not. But I love Don Juan, and I have therefore read the books a second time, only reading what Don Juan says, leaving out all of Castaneda's rational stuff. And then the stories are really marvelous if you do it that way. This Don Juan is a natural genius. When I read some passages, I felt, "Jung could have said that, just literally."

Now if you remember, Don Juan tries to teach Castaneda, without much success, the art of dreaming and the art of stopping the world. "Stopping the world" is obviously a parallel method to the Zen Buddhist practice of stopping the train of thought. Making oneself open to reread what Don Juan means by *stopping the world*, one can realize that it's stopping the ego reasoning and the train of perception of the outer world and building on one's perception of the outer world a kind of constant ego functioning. That's clear.

After stopping the world comes the state of dreaming. How Don Juan describes dreaming is exactly, or to a great extent, similar to active imagination. He even calls dreaming "controlled folly," and Jung called active imagination a "voluntary psychosis." There are sometimes really amazingly literal connections in the way Don Juan describes the state of dreaming. Once Castaneda gets near to dreaming, he experiences a rush of feeling in images. He gets into fantasizing, he panics, and then he concentrates on Don Genaro and Don Juan and snaps out of it. In other words, he doesn't dream. He needs the image of the guide and he needs the outer guide, or he would probably fall into a psychiatric state. We don't encounter him in a dreaming state again in the book.

Still, to a certain extent, Castaneda learns an art that is similar to dreaming, and one thing he learns is that he has to overcome the ally. The ally is obviously the Self. It's the same as the invisible presence in the McKenna drug experience and the Arab prince in Jung's dream. It is the Self. When the Self is in its primary attacking form, then it's the dangerous ally that jumps as a beast on Don Genaro, and he has to free both himself and his other apprentice. (I have forgotten his name.) And so dealing with the ally is very much what we have to learn: to deal with the Self when the Self is still in its first approach to the human being. That is very much what we do in Jungian analysis.

Naturally there is a kind of primitive Indian flavor about the Don Juan stories that is different from our cultural background, but that is not really a great difference. I mean, that kind of surface difference wouldn't matter. It's more a slightly different style. But what seems to me completely lacking and what shocked me and raised a certain resistance in me to this method of Don Juan is the complete lack of the feminine. If you look through the books, there is not one male character having it out with the anima and there is not one positive female figure. There is a kind of perfunctory remark at the end of the fourth volume that women can reach this good wise stage too, *but* ... There is no experience of the woman in it, and the only woman who appears is, if you remember, La Catalina: the witch. At the end of the book we learn that she is not really an evil person, she only had to play the role of the evil witch for the initiation of Castaneda. Even after he learns that she isn't a witch but only appears to be in this staged affair, there is never ever contact with La Catalina. There is a complete lack of anima, and that absence of the feminine is apparent in the terribly rough fighting. You have the feeling that this is a rough, primitive, man-to-man initiation. And insofar as that goes and,

for a man who isn't a man (and Castaneda obviously isn't a man, at least at the be- ginning of the story), it's okay, but there is nothing higher. There is no eros, no feeling development.

Now, I first put that lack of eros onto the fact that Castaneda has obviously suffered a juvenile trauma to which Don Juan alludes several times; that he had had some youth experience that destroyed his feeling. Then I thought, "Well, Don Juan had one, too, because he experienced how the whites massacred his parents when he was a child, and that might have damaged his feeling." But then we learn in the later books that Don Juan is married and has children. So it looks as if he is not so anima deficient and feeling deficient as it looks like, but we hear nothing about it. So probably it's rather Castaneda who has no sensorium and who therefore didn't get that side from Don Juan. He just didn't pick up that side from Don Juan, and he didn't write it down in his book because he had no sensorium. So I am giving Don Juan the benefit of the doubt that he knows something about the anima and has gone into this world as well, and that it is only Castaneda's deficiency that makes the whole representation so deficient. But as it is presented to us, it is deficient.

It seems to me that it is also important for us to see that there are now attempts to confront the unconscious with other methods. There are these dangers. The McKennas obviously take off into a completely unreal speculation; they lose the ground under their feet. Castaneda becomes a lone wolf. You know, you remember also that he stopped to break up his personal history, to break up all his relationships, and to become a lonely warrior. Now, we could not do that. I think it's the greatest merit of Jung that he has taught us how we can relate to this weird world of the deeper unconscious without breaking up our human relationships or our marriage or whatever our social situation is. He taught us that our active imaginations should not lead us to become lonely asocial hunters of mysteries—what Castaneda becomes with quite a tinge of the vanity of the great magician around it too. That vanity is obviously a form of inflation, which Don Juan again does not have, because Don Juan has a tremendous sense of humor, and he can see himself in his whole misery and ridiculousness. Castaneda cannot: He is pompous; he takes himself seriously.

So, there are different illustrations that now, as far as I can see, a lot of people are ex- perimenting with things similar to active imagination and going off on dangerous tangents. That's how I see the situation, and that's the problem I would like to discuss with you.

## QUESTIONS AND ANSWERS[1]

Question: [Do you know of experiments that led to a succesful confrontation with the collective unconscious?]

von Franz: Do you mean drug experiments? When you say *experiments*, I would say, "No." But I have seen people accomplish this, actually right under my nose. We have a maid who is a medium and has heard voices all of her life. I have never touched her psychologically. She is an anachronism. Her soul was born in the Stone Age and by mistake it got into the present age, and that was a rather difficult situation for her to cope with, but she managed very well. Once she realized that she was having conversations with

[1]Questions in brackets were reconstructed, based on von Franz's answers, because they

were inaudible on the original tape recording. voices, she discovered on her own how to handle them. When she has enough of them, she tells them off. She says, “One must tell these voices and ghosts what one thinks, and one must tell them; otherwise they get the better of you.” I have watched her for many years. She’s been in our family for forty-two years; she came when she was twenty-five, and there she was—really, I wouldn’t say crazy, but very odd. Now she is a completely balanced, humorous wise old woman whom I greatly admire. And nothing can take her out of her sense of humor and her human balance. She has a kind of strange philosophy of life. She said, for instance, that she was renting a room where people call her really bad names, and I told her, “Maria, take another room.” She didn’t want to live in our house because she wanted her freedom. That was all right. But I never understood why she stayed there. Two of those horrible people died. Then she finally moved to a place with very nice people; now she is in paradise. So when she told me this good news, it was so marvelous, I said, “Yes, I’ve always thought you should move.” She said, “No, you see, in life when something is disagreeable, you have to just stick with it till fate has enough! And then it turns. If you go out of it, try to escape it, the evil just runs after you in some other form.” Now, that is a successful human contact, primitive, and it’s on the Don Juan level—you know, the original primitive level with the collective. She speaks to ghosts, she speaks to the dead, and she does it completely successfully in her own way, and the end result is a mature, integrated personality.

Question: The maid’s success was an individual effort. Are there any schools, for example, [schools of psychic development, involved with this kind of method]?

von Franz: I’ve analyzed a lot of people who have done yoga. I’ve analyzed lots of people who did a bit of Zen meditation, you know, but one man in particular stands out: He has done meditation for four years and gotten some of the titles, but as far as I’ve seen, he is not a success. This Zen man has become completely unspontaneous. He seems to wear a mask. Even his handwriting—a very beautiful calligraphy—is completely artificial. His wife got so annoyed with him that she ran away. And I said, “You know, if I were your wife, I’d run away too. Why don’t you give me a real reaction instead of a poker face and a rehearsed wise answer?” The anima was nowhere to be found. The whole gist of the analysis was to bring him back to a more natural state. I mostly didn’t analyze him because he always dragged in his Zen consciousness. Instead I sent him to dancing classes, drinking parties, and dancing parties to undo his unnatural thinking! So, there might be a bit of success. I don’t want to generalize. I can only say, “I haven’t seen any such schools.”

Question: What do you think of Mescalito?

von Franz: I took Mescalito as a form of the Self or the ally. I always wondered why Don Juan takes so much trouble with such a bloke as Castaneda. Why does he waste his time on such a rational fool? And I think Mescalito must have told him to mentor Castaneda. He even makes an allusion that he got ordered to do it. Then he makes his experiments, and because Mescalito appears as a playful dog, if you remember, he draws a conclusion that Castaneda should go into the apprenticeship. I wondered to myself, “Now why the hell did the Self put Don Juan on such an unsuitable (in my opinion) patient? Why did Mescalito not send him a better patient?” And the only thing I could figure out—and please understand that these are my purely personal reactions—was this: The unconscious wanted Don Juan’s wisdom to come into the world and that humankind should hear what Don Juan had to say, and Don Juan would have never written a line. When Don Juan saw the book written about him, he said, “You know what we Mexicans do with books? We put them in the toilet. Toilet paper.” So Don

Juan would have never written down his wisdom, and his wisdom is marvelous, and this is a blessing that it is recorded.

Probably fate used Mescalito. Mescalito is Mercurius. He's just the same as in alchemy. The spirit Mercurius is the great trickster of the unconscious, and Mescalito played that trick on Don Juan for higher purposes that go far beyond Castaneda, who is simply instrumental. That's how I see it. And I think of Mescalito as the Self or as Mercurius who has all those trickster qualities. Mercurius is also a dog. I mean, even when Mescalito appears, he's like the alchemical Mercurius.

Question: Regarding the ethical confrontation, do you see a difference in the ability of functions, types, to deal better with this? Is one type better able or is this something to do with the consciousness of that person that lets him or her make that ethical confrontation more easily or less easily?

von Franz: No, I don't think so. I think each type has its own difficulty. For instance, it's easy for intuitives to get into fantasy but very difficult to connect it with reality. Recall the man I mentioned earlier who promised to talk to his anima every day and then didn't do it—he was an intuitive. You see, the actual fact that ten minutes of his heavy working day should be given over to this task—that was hard on him to do because facts or tasks were the problem for him. Now for me, the feeling confrontation is difficult. I'm a thinking type. So, I have the same difficulty with the inner world as with the outer world. In the outer world my difficulties are related to the feelings and in the inner world too. I know a thinking type, a man, who dreamt about a slightly crazy but beautiful girl, a typical anima dream. The dream ended in a funny way: He was attracted to her, and she seemed attracted to him, but nothing came of it—and so I said, "Continue with an active imagination." He did, and he got into a tremendous fantasy in which he met her and how they talked. He did a really good active imagination. But he forgot completely that he was married! In his active imagination he went with her to Paris and lived with her in Paris, and so on. And suddenly I said, "But, excuse me, you know in reality you are married." And he said, "Yes, but, uh, well . . . " With his mind he had just made a split. In one world, the fantasy world, he was married to the anima, and that in reality he was married to his wife. That was the real reality, or however you might call it, and he never saw that there was a feeling conflict. I told him to tell the active imagination girl that he was married! Question: Oh, he hadn't done that?

von Franz: He hadn't done that. Now you see that's typical of the thinking type. He had just put it nicely into a category that it's the anima in my active imagination and this is my wife in daily life. She is the outer reality and therefore there is no conflict. Now I think a feeling type would not have that worry. He would have others. For instance, the feeling type—I can give you an example. I had a feeling type and therefore thinking was his inferior function. His thinking was very sharp, Cartesian, cynical, depreciative thought, you know, "nothing but" thought, reductive. (In my experience feeling types often show these characteristics in their thinking.) He was charming, very optimistic, extraverted; everything was nice and people were nice. But he always dreamt about a cynical old neighbor who was dead long ago, a Mr. So-and-So. That Mr. So-and-So showed up regularly, twice a week, in his dreams. And I said, "Look here, this is your negative thinking. Somewhere you do think like he thinks, and you think this analysis is bullshit." He was drinking—that was his problem. He always said yes, because he was a feeling type; he always said yes very nicely. And nothing happened. Finally, I said to him, "Now you must have it out with that man." Then he went home and made a very good active imagination, and this negative thinking chap told him off and said, "You know, you

drink too much, and now you are afraid you have cirrhosis of the liver, and that's why you now want to run away into Jungian psychology. Your reason for analysis is cowardice. You don't want to face what you have done. You are just afraid of liver trouble, and you know that leads nowhere," and so on. Being a feeling type and not able to think well, he was convinced. After about half an hour of conversation in the active imagination, he said to this cynical thinker, "Yes, you are right."

In that moment he had a heart attack, a really bad one. He just dragged himself to the phone. A doctor came at once, gave him a shot, put him to bed. Then he rang me, as he lived in another town, and he was panting and in fright. He waited a few days till the doctor allowed him to come to Zu¨ rich for an electrocardiogram, after which he was told, "There is nothing wrong with your heart. It was purely nervous." But the attack had occurred at the moment when he had said to this negative figure, "You are right." I said to him, "Well, you know, look at it; look at your argument. You let that man lead you along with his argument. What could you say against it?" He said, "Well, logically I can't say anything against it." I said, "Well, in your logic there are arguments of the heart. What do you feel about it?" He said, "I feel it's all nonsense." I said, "Why don't you argue with your feeling? You have the right to argue with your feeling as much as with your thought. Don't fall into your inferior thinking."

He started again, but the thinking type in him interrupted: "Have you been to Zu¨ rich and your governess told you what to tell me? Ha!" But this time he stood his ground and said, "Yes, in a way that is so, but I must tell you that I myself feel that this is so too, quite apart from what you said. So, I feel that you are wrong." He led the conversation to a victorious end, and that night he dreamt that he was literally walking behind the coffin in that man's funeral. I have never seen such a tic-tac reaction in the unconscious. That was the feeling type's strategy, you see. He can be argued by seemingly logical nonsense, because he can't think well enough.

Question: I would like to come back to what you said about the apocalyptic dream mentioned earlier. Is there is anything in the apocalyptic dream that is objective and contains a solution to the problems of our time? I remember that Jung, and James Kirsch too, had dreams that something bad was happening in the world.

von Franz: Well, you know, in the BBC interview "Face to Face," Freeman asked Jung that question too: "Have you now any such apprehensions?" And Jung answered that it is now much more difficult, because before the First World War when he had those apocalyptic visions, nobody thought of a war. But now everybody thinks of such possibility, and if you read science fiction, every third or every second science fiction novel begins with the destruction of the world and a flight to another planet, and so on. We have now a student at the Jung Institute who has written his thesis on motive in science fiction. He's taken some of the most well-known science fiction, the twenty or thirty of the latest novels he got hold of, and there is practically none that is not catastrophic. People read about it, our newspapers print it, the talk goes on about it all the time. So it is not the same situation. Jung says that in the BBC interview, and having heard that from Jung, I don't dare to play the prophet. But I can only say personally: I am convinced that quite a lot is going to happen soon. I am only too glad if you can, in ten years, tell me that I was wrong. I'll be so happy that it hasn't happened that I won't mind being wrong.

Question: I'm a little caught by that statement you just made, and when you made it before, and the third principle of active imagination that to reach a place where you would accept that outcome, however grudgingly, seems like on some level not an ethical confrontation

with the force that would stabilize the conflict.

von Franz: You mean the fact that I face the possibility of such a destruction is the opposite of ethical confrontation?

Question: Well, perhaps I misheard you, but I . . .

von Franz: (*interrupts*) Well, if the undertone in me would be resignation, then it would be. But I am not resigned.

Question: Can you say more about that?

von Franz: Well, how could I put that in words? It's very difficult. Naturally I have moods when I really am resigned, and then I pull up my socks and say, "You had so many miracles in your own life, why shouldn't there be another?" But the reason why I am pessimistic is something I have not ever told. When Jung was dying, he said to me, "When I shut my eyes, I see great stretches of the earth completely destroyed. Thank God it is not the whole planet." I had the feeling that that was an objective vision that has naturally stuck with me.

Question: How has that experience affected your [basic understanding of the psyche]? von Franz: Not a bit. Jung once went walking with Miss Hannah and me, and there was a marvelous sunset, and he said, "You know, that sun, our sun system is based on something very unsafe. This sun is a very unsafe luminary or heavenly body. It could explode any minute, and if the sun exploded, every life on earth would be destroyed in twelve seconds. You count to twelve, and there's nothing left. And that could happen at any minute because it's unstable." And then he added, "And, you know, to the psyche that would make no difference."

So, you see, in a way I say it makes no difference. I have to go on with what my psyche tells me to do. And that's so difficult that I have enough to concentrate on that. I cannot change the world anyhow; it's quite hard enough to look after my shadow and my animus and those kinds of things. I am fully occupied—and hopefully occupied because I know there is no difference to the psyche. So I work on the psyche, because there I am working on a ground where these things make no difference. And anyhow, let's assume that Jung saw the truth. What can we do? We can only build the future that comes after the catastrophe. I mean, if you look at history, there have always been those big catastrophes and the crumbling of civilizations. We can be sure that, one day, we will all be in the dust and then they'll dig us up. I don't think there is any chance that our civilization would not go the same way as all the others—one day. But somebody like Lao Tse and what he has built in the spirituality of humankind is still alive. So let's go on with that and the rest we do what we can against it—in the power area where we can exert our will—and beyond that . . . I can't influence Brezhnev or Ford or all those people. I don't want to either.

Question: James Michener tells the story prior to the Second World War in the Pacific. A man in Australia had a vision, knew what was going to happen. There was going to be a war. He felt that Japan would invade Australia, and he was trying to think what he could do to protect his family. He thought one possibility would be to move into the outback area, that the Japanese probably would leave them alone because that would be an intolerable life. So he moved his family to this obscure island in the Pacific that nobody had ever heard of: Guadalcanal. In the end, this man brought his family straight into the lion's den!

von Franz: On the other hand, a German professor of art history told me about his experience in that last World War, which has the opposite outcome. He was not a Nazi and therefore entered the military service very unwillingly. He was on the Russian front when the news arrived: He and the men in his troop were going to be sacrificed—all killed—as a way to hold one position when the Russians attacked so that the others troops could rearrange themselves in the back and survive. That was the strategy: Push one company forward for the Russians to attack; the men have to hold on till nobody is alive. The men all knew that it was so, and they were all lying there, waiting for the attack and their end, when suddenly in the blazing sun this man, our art history professor, saw a German soldier, but without helmet, with bare head, blond hair, saying to him, "Orders. Come quickly!" He was lying on the ground—but he got up in response to the German soldier's word and stood there, in front of the Russians. Nobody shot at him. He followed his comrade into the woods some hundred meters. In the meantime he heard how the Russians had attacked *in the back*, and suddenly that figure of the German soldier dissolved—it had been a hallucination. All the others in his troop were killed; he alone had survived. So I always say to myself, if the unconscious wants to save somebody, it can do the craziest, most unexpected thing. If that man had figured out that he was hallucinating, he would have never saved himself. He was quite resigned to dying. Instead, he was convinced that the vision had been of Christ. He said, "From then on, I believed in Christ." That *was* Christ in this man's psyche, even though the vision itself doesn't say it's Christ; it was a German soldier without a helmet, but he believed that was Christ. So I would say, if the unconscious wants to kill somebody, it can kill you in bed, and if it wants to save you, it can save you even in a global catastrophe. So it's not worth bothering about it too much or in the wrong way!

Question: How do you explain why one person is saved and another person is completely misled into certain disaster?

von Franz: I wouldn't dare to explain that. I mean, sometimes you see clear, superficial clues, like unconscious suicide desire—a man's life having become meaningless and at the end, and although he would never commit suicide consciously, he walks to where he's fittingly blotted out, or so on. I would always only dare to make such a judgment like that if I had real scientific information—let's say from his dreams or the like. But if I don't know the dreams of that person, if I have no other information, I think it is cynical and arrogant to judge, you know, to say, "This one was killed for this reason or that reason, and so on." I prefer to say, "I don't—*we* don't—know." If I hear about such a case, if I have no information, I say, "I don't know." Human life and fate are so intricate. When you hear the actual facts, sometimes the reasons for the death or for staying alive are so tremendously surprising, that you would never expect them. I have given up trying to figure it out myself if I have no information. If you know the dreams, then sometimes you can see how the web, a kind of web, contracts around somebody toward saving him or toward killing him. But Jung very often used the expression, "His number was up." There is such a thing. Sometimes people's numbers are just up. It's not their fault. It's not anything gone wrong; death comes naturally once to everybody. I think that's a very bad habit in certain Jungian circles if a member of the club or so dies early, then they say, "He or she must have that and that and that." I think that's petty and not right. If we don't know facts that really prove those claims, I don't speculate. I prefer to think it's a great mystery that we don't know.

Question: I'm very moved right now with what you're talking about: the knowingness of the unconscious as a tremendous source of help and for unconsciousness.

von Franz: Yes. Yes, I think that is the terrible paradox that the same thing is this destructive unconsciousness and the highest guiding consciousness. The unconscious is the saving thing and the demonic, the destructive thing. That's why Jung says, "It's our task to hold those opposites together." That's the wedding of the king and the queen, of this big dream. That's why we have to judge, because the unconscious is the highest—what the Hindu would call super-consciousness—and is utter ridiculous nonsense. Every neurotic nonsense is made by the unconscious. The most idiotic and neurotic nonsense is made by it, and it is the source of highest illumination. It's up to us to discern the difference. That's why we have to stand the risk of being wrong and decide and say, for instance, "Now this is utter nonsense. I am going to reject it"—naturally keeping the door open. If the unconscious suggests something that seems crazy to me, I say to it: "Well, I think this is crazy nonsense. I am not going to do it. Go to hell!" Still, I add, "But if it is not crazy nonsense, please send me another dream and then I"ll reconsider." That means I keep the door open. I don't judge absolutely. If the unconscious sends me another dream insisting again, I say, "Well, damn it, there must be something done about it." But that's . . . one is in constant doubt. One is in constant conflict. And that's what we owe to the unconscious. We must be in doubt. That's what it wants.

Question: Could you amplify the third and fourth stages of the active imagination a little bit? You sort of said it was undeveloped here and new thinking.

von Franz: Well, I gave the example of the man who makes a fantasy with his dream anima and doesn't consider the problem that he's married. Now as far as I see in these other techniques of fantasizing, they allow the patient to go to a happy South Sea island with an imaginary siren, and, you know, do anything. They never dream the ethical confrontation because they treat it as fantasy, and in fantasy you may do anything. In other words, they treat it as fantasy with the underlying implication that it's "nothing but fantasy," whereas we treat it as reality. When the happy island fantasy with the siren is reality, then it's bigamy, which might not be forbidden but might be a conflict or should be a conflict. That's the difference between most of the techniques I have seen that allow fantasy. They allow fantasy in a noncommittal way. The fantasy is not committed because it's "nothing but fantasy," even if one interprets it as having it out with the anima, or so on. The undertone is always that it is only fantasy. It's not as real as these spectacles on this stage. But for Jung it was as real as these spectacles I've worn on this stage. It's just as real as the sensual reality and therefore a conflict. You cannot do things in an active imagination that aren't you. You can read at the end of *Mysterium Coniunctionis* where Jung speaks about the great danger of entering with a fictitious ego into the fantasy.

Now the man I couldn't catch, where I finally caught him this way: He was a parson's son and therefore terribly threatened, naturally, by evil because the father had lived all the while as if evil didn't exist. This man once had a dream that he was pursued by a dangerous force, so I said, "Well, try to go on, try to find out about this dangerous force." And then he said he had looked back and had seen a horse hoof: no doubt, the devil. So I knew then the devil was after him, and he ran, and that thing ran, and then suddenly it came closer, and then he got a terrible panic and told the story with a slight change of voice: "And there suddenly was a horse and I swung myself on the horse and without looking back, I rode very quickly and escaped." And I said, "Thank God!" But then I looked at him and he looked white and cramped. White, I can imagine, but not relaxed, you know, like that. I said, "Look here, I somehow can't believe you. There's something gone wrong. I can't catch what it is, but this isn't it." And he said, "No, I don't see—that was how it was. That's how I saw it." And then I shrugged my shoulders. I couldn't do anything. He went away, and then he wrote me a little letter before

the next hour in which he said this: “I think I must tell you that at the moment before that horse appeared, I felt, ‘I can’t stand it any more,’ and suddenly a part of me thought, ‘This is only a fantasy,” and then the other part of me saw that horse had run away.”

So he split from one part of his ego and walked out and said, “There is only that,” and then made a fake escape, so to speak, with the other half. It was no longer genuine. Now, that was completely pardonable because it was just too much for him. I never made him do another active imagination. He just wasn’t up to it. So it was a pardonable mistake, but it showed what can happen. I only tell you the story for the analysts among you. How one can be deceived: that people give you a fantasy as if it really had happened in active imagination. He wrote it down and gave it to me. And therefore it is very advisable to always watch, to look at the person and to say, “Does he [or she] look as if that happened to him?” Because only through that way of observing him did I get the truth out of him: by looking at him and saying to myself, “He does not look as if that had happened to him.” There are those subtleties of not having it in the right way out of the unconscious.

The fourth stage is simple. It is that you see something in the active imagi-

Why don’t we let the wisdom of nature heal every bodily Illness? It does not. We can do things by seeing what’s going on and helping a bit

here and stopping a bit there, and that’s the dignity of nation, you make an oath to do that or this, or you promise a figure and then you don’t do it because you think this is only fantasy. It doesn’t have to do with my daily schedule. Or, for instance, a figure in the dream tells you, “Don’t go out today because it’s dangerous.” And then you go out and have an accident because you just didn’t take the warning seriously. We see that again and again in people: “Well, it’s very disagreeable for me sometimes. When an inner figure tells me not to do something or to do something, it just doesn’t suit me! It doesn’t suit my plans. It doesn’t suit my arrangements and then I get very angry. You have to take the phone and change everything and then you can’t even explain it. You can’t say ‘My psyche doesn’t allow that,’ so you have to find some lousy excuse and it’s very annoying.” But that is taking the fantasy really seriously. Otherwise it’s just toying with it. And as far as I can see, there is much passionate toying with it these days, but many do not take it seriously. Well, the schizophrenics take it too seriously. When a voice tells them, “Kill somebody,” they go and kill that person. They take it kind of too literally. That’s the other way. Or, some schizophrenics even do both: They don’t take it seriously, *and* they take it literally at the same time. One part of them doesn’t take it seriously and the other half carries it out literally. That’s what you see very often in schizophrenics. We had a case recently in Switzerland involving a schizophrenic in an asylum. He was seemingly good-natured and they let him do the gardening. He made friends with the chief doctor’s little girl, who was nine years of age, and she always talked to him while he was gardening. One day he took a big knife and slowly chopped off the child’s head. When asked why he had done it, he said, “I heard the voice of the Holy Ghost telling me, ‘Kill the child.”’ He wasn’t even condemned. I mean, he was so arguably beyond any competent mental state. I thought a lot about that case. I said to myself, “Now, what would I do if he was working with me?” I thought, “Well, it’s very simple. Probably it was the Holy Ghost and what he should have killed was his own childishness.”

Question: Why would the Holy Ghost though [urge murder]? Wouldn’t [the unconscious] be wise enough to be aware of the possible outcome?

von Franz: No, you see, that's the terrible thing. That's why I said before that the unconscious contains both tremendous wisdom and dangerous, misleading nonsense. It would be easy if the unconscious offered *only* guiding wisdom. That would be ideal. We could all shut our practice in a short time.

Question: I have a problem with that [perspective of the unconscious]. That seems almost like a deliberate diabolical seduction of someone at the point of the person's Achilles heel.

von Franz: Well, I could imagine! It is like a healing shot going wrong. You know, Jung even says schizophrenia is a healing reaction of nature gone wrong, because it's probably an auto-intoxication. I mean physically. It has to do with a toxic state. Well, let's use a simile. If somebody dies from fever, nature didn't *want* to kill him from fever. Fever is a symptom of a healing process, but one can also die from it. Nature does these kinds of things. That's why nature is so difficult to deal with, because even though fever is a symptom of a healing process—the battle of the white blood corpuscles against the intruding bacteria—you can still die from it. That's why a wise doctor dampens the healing process. Nature tends to overshoot the mark; otherwise human consciousness would be of no use and nature could do it all. That's why human consciousness is a new invention and a real something. That's why we have medical art in the physical healing. Why don't we let the wisdom of nature heal every bodily illness? It does not. We can do things by seeing what's going on and helping a bit here and stopping a bit there, and that's the dignity of human consciousness. Thank God. Otherwise the unconscious would be all there is. This is an extreme case with the schizophrenic man. I'm sure that if I had heard a voice saying, "Kill that child!" it would have never occurred to me to kill her. I would have at once thought symbolically about what that child must mean. I would have said, "God, what does that child mean? What must I kill in myself?" It would have never occurred to me to exteriorize the message from the unconscious.

Question: Would you ask, "Is there really something I must kill in me?" in answer to the voice?

von Franz: Yes, I would say that the unconscious wants me to kill something that is childlike, and now I must think. First, according to St. Paul, I must test the spirits: Is it really the Holy Ghost or is it the devil? Second, what does the child represent in me that I have to kill? In what way am I like that child and why should that be killed?

Question: Yeah, that's what I mean. It isn't necessarily true that something in you has to be killed. According to what I hear you saying, the voice may be wrong in telling you to kill the child.

von Franz: I think if such a strong voice comes through, it does really want something killed. For instance, you know how you have to sometimes kill something in you—for instance, you have to say, "Now finish with those bad habits; stop drinking and smoking too much," on the physical level. And there are same bad habits on the psychological level where one knows one slips into a childish habit that one has really outgrown, but there is a big temptation to slip back into it. And then one has to just say, "Finish. No more! Pull up your socks!" That's killing the child.

Question: It sounds as though the third stage, however, of the active imagination is missing. The fourth is, you *do* something.

von Franz: Yeah. The third is the moral conflict. The moral conflict, in this case, is to determine if that voice is a good spirit or an evil spirit. Is that my animus? Is a negative childishness meant, or is that a positive child that the animus in me wants to squash? I must test out those two possibilities and figure out the answer. Sometimes you can't use your intellect; you have to use your feeling. That's why I call it an ethical matter. You have to evaluate, and finally you have to come to an evaluation and say, "I think this is a good spirit and it means I must kill [that] childishness, or I think this is my animus who wants to suppress my childlike spontaneity and I am not going to obey." And that's why I must look at the series of my dreams and I must also ask myself how I feel, if I have a good or bad conscience about being childish or not childish.

Question: What happens to the feeling? What about the repulsion against blood and so on? What happens to that? Or hurting something, voice or no voice?

von Franz: It's the same thing. You have to sometimes. I have done something awful in my life. I can't pardon myself but, you know, I saw a blind worm—that just had happened three weeks ago—and it went over the road just before my house, and I love blind worms. You know, they look like snakes but they are not snakes. They are completely harmless. They look like a copper-colored snake, but they belong to the family of the worms. And they live in the gardens. They are completely harmless and very nice animals. And I saw a car run over it and it got so squashed that its entrails came out of his mouth with a lot of blood. And it began to wriggle in agony. And you see, I hadn't the guts to kill it.

Question: You hadn't?

von Franz: No. I felt nauseated and ran in the house and then I just thought, "You've got to take a knife. You've got to take a knife!" But I knew they are very tough, you know, I would have to (*pounds repeatedly on lectern*). I just couldn't do it. Now I say that is bad, evil, shunning blood. There are situations where one must not shun blood. I mean, I don't excuse my behavior. I know I was wrong. Therefore, you see, sometimes blood has to be spilled. There are situations where one has to kill.

Question: Almost like a soldier . . .

von Franz: Yes, like a soldier. "Bite your teeth and kill!" And that is true inwardly too. Sometimes you have to take the inner knife and to say, "Now, no sentimentality. Finish!" Thank God it happens not very often though, because it's a horrible thing to do, but it has to be done. That's just living life. Marie-Louise von Franz, Marie-Louise von Franz (2016) Confrontation with the Collective Unconscious, Psychological Perspectives, 59:3, 295-318

**FURTHER READING**

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## Ann Ulanov - The Danger and the Treasure of the Inferior Function (2022-08-30 03:40)

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[2]Ann Ulanov - The Danger and the Treasure of the Inferior Function

The Danger and the Treasure of the Inferior Function by *Ann Ulanov*

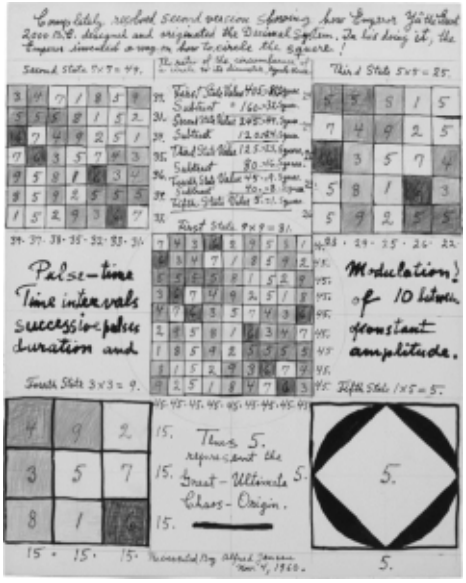
The inferior function really is inferior. Itmay be a source of transformation, but we do not know how. We encounter it, but we do not understand it. It is like opening a door and being confronted by a rhino, or, for some, coming upon a mathematician talking in numbers in the basement. Yet from this least expected place and in forms that have nothing to

recommend them, may come new life, regeneration for ourselves and for the times in which we live.

We are going to do something dangerous in this article by taking up the inferior function. It is dangerous because *inferior* really means inferior,

which the Oxford dictionary defines as “situated below, lower in rank, quality, placed at the bottom.” Synonyms for inferior flesh out its meaning: “poor, low- grade, mediocre, low-quality, second-rate, not up to snuff.” Worse still, we are trying to discuss inferior not in general, but as it applies to each one of us, to what Jung calls a function of our personality, a mode of activity and response in each of us that operates in a substandard way. This is dangerous because to touch what is inferior in ourselves makes us feel awful, and it incites this part of ourselves. In facing what feels substandard in ourselves, and to avoid going up into generalities as if we are not involved while all the time feeling vulnerable, I want to set some guidelines. As you are reading this article, imagine that I am talking specifically to you personally, to your situation, in your context (Atwood, 2007, personal communication).

It takes courage to do what we are trying to do. It is heroic to set out voluntarily to encounter this murky, touchy, undeveloped part of ourselves.

[3] 


**Alfred Jensen, *Demonstration III*, November *4*, *1960*. Ink and crayon on paper, *29*rr x *23*rr (*73.7* cm x *58.4* cm). ©C *2008* Estate of Alfred Jensen / Artists Rights Society (ARS), New York Photo by: Ellen Labenski / Courtesy PaceWildenstein, New York**

This article is based on a presentation made as part of the “Jung on the Hudson” series, July 27, 2007.

Alfred Jensen, *Demonstration III*, November *4*, *1960*. Ink and crayon on paper, *29*rr x *23*rr (*73.7* cm x *58.4* cm).

C *2008* Estate of Alfred Jensen / Artists Rights Society (ARS), New York Photo by: Ellen Labenski / Courtesy PaceWildenstein, New York

An analysand reported a dream of opening an apartment door and being met by a barking dog. "What did the dog say?" I asked. "I don't know," he answered, "I don't speak bark." That is the inferior function! We come upon the unknown in ourselves; it barks at us.

To set this article in the context of Jung's theory, I want to create some boundaries to contain us, to hold us, as we venture toward what we do not know and what we do not like; what we feel, when it touches us, is poisonous, immoral, illogical, entrapping. Jung saw the psyche as self-regulating, pushing toward completeness and balance. He hypothesized a theory of personality composed of four functions: two rational, that is, ways of evaluating experience based on reflections that coalesce into making judgments—thinking and feeling; and two irrational, that is, ways of perceiving that subordinate judgment to perception—sensation and intuition. Jung says he can give "no *a priori* reason for selecting these four as basic functions, and can only point out that this conception has shaped itself out of many years' experience" (Jung, 1971, par. 731). By *function* Jung means a mode of psychic activity that persists as the same under varying conditions, a movement of psychic energy (libido) in a habitual way by which we orient ourselves in the world.

The same would hold for his hypothesis of two basic attitudes, extraver- sion and introversion, as a "state of readiness . . . a definite combination of psychic factors or contents which will determine action . . . in a definite di- rection, or react to external stimuli in a definite way" (Jung, 1971, par. 687), one of which would be our habitual way of relating to reality. In extraversion we move psychic energy toward the object, adapting and making a place for ourselves in light of the object. In introversion libido turns inward toward the subject; we weigh the outer situation against our own subjective point of view. In keeping with this theory, one of the four functions will be the most developed and act as the habitual way in which we orient ourselves to reality, both outer and inner. The second most developed function will aid us, like a good sous-chef, in cooking up our work and our relationships. The third function will be less developed, and the fourth will be undeveloped, appearing now and then in an autonomous, unreliable way, and if we get into a neurosis, it will fall into the unconscious almost entirely. That fourth is the inferior function. The attitude of introversion or extraversion will characterize how our dom- inant function operates, and usually the auxiliary second and third, but the inferior function will usually present in the attitude opposite to our habitual mode of behavior, making it all the more inferior because it is undeveloped and hence challenging.

To give the briefest description of the various approaches of functions and attitudes, we can use the activity of dream interpretation: Each would begin dream interpretation from a different angle.

The thinking type would look for the dream's basic structure; the feeling type for the dream's emotional hot spot; the sensation type for the facts of the dream,

Jung contended that all the functions and attitudes belong to each of us, and we won't get away with ducking out with only one or two. . . .

The pressure to individuate, to reach all the parts of ourselves and connect them into a living whole, will force our development what is there, the images, the action; the intuitive type, for the sniffed-out possible di- rections at which the dream hints.

The extravert would look at the dream charac- ters as referring to the real persons and our interactions with them, and the introvert would emphasize our sub- jective feelings or thoughts about those persons.

Rather than discussing all the various combinations of types and the archetypes underlying them, here we focus on the realm of the inferior and the heroic task of going into that terrain, not unlike a Harry Potter movie where ghosts and brooms and spectral figures fly about.

Jung contended that all the functions and attitudes belong to each of us, and we won't get away with ducking out with only one or two. No. All of us must pay the whole bill. The pressure to individuate, to reach all the parts of ourselves and connect them into a living whole, will force our development of all these functions and attitudes within the limits of our personalities and social contexts. Equally important is that no one is a pure type but always a mixture. And the better we know people, including ourselves, the harder it is to type them, due in part to our own typology coloring our perception of others' "otherness." The theory of functions and attitudes is just that, a theory, not a fixed essence; it points to tendencies in us within specific con- texts that are, in turn, influenced by cultural customs and gender images. Also, at different stages in life different functions move to the forefront to be developed.

I feel protective of our differences and our vulnerability to being labeled. I find that too much talk about types can function as an intellectual defense against our task today, which is to approach the inferior realm. So I do not want to get into who is what type, including myself. Leave that unspoken, even unknown. Focus on the realm of the inferior, which, alas, we can all locate far too easily, because there we are touchy, given to take offense, subject to confusion and helplessness. We feel inferior, unable. We don't understand bark. We open the door and a rhino faces us and Jung says over our shoulder,

*There, that is your inferior function*. What are we to do with this? What vocabulary, what caution, what way to relate to this other?

## THE FUNCTION OF THE INFERIOR

*Inferior* has a specific meaning and functions in specific ways. Whatever our typology, we all meet in similar experience when facing what is inferior. Our experience may be differently accented acccording to its being inferior sensation or thinking, but the inferiority itself is the same. *Inferior* means all that we do not have conscious access to, that which is not under our conscious will, but autonomous. We cannot put it to direct conscious use; instead, we experience it through disturbing effects on our consciousness. An emotion or illogical idea erupts into our daily functioning, an impulse takes over (Jung, 1963, par. 272). The quality of whatever bursts into consciousness is archaic, unadapted, primitive; as Jung says, "It refuses to come along with the others and often goes wildly off on its own" (Jung, 1948/1958, par. 245).

Such eruptions tyrannize others, and they walk on eggshells around us— which leaves us isolated. But these negative impulses overwhelm us. Because we are not in conscious relation to what stirs us up, we tend to project the cause into the other, whom we then blame. But the other experiences us as crazy or just plain difficult and to be avoided. Feeling misunderstood and unaccepted only increases our sense of helplessness in the face of inferior behaviors, ideas, attitudes, and emotions that seem to happen to us.

It is no better if we blame ourselves because we are in the realm of the archaic, and infantile fantasies overtake us. For example, a student, when trying to read a text she finds difficult, panics when she cannot understand it. Negative fantasies overwhelm her with a persecutory illogical causality that turns to the past or to the future: Her brain is burned out by her teenage drug use; or, she is suffering incipient Alzheimer's which already afflicts her mother. These fantastic fears hijack her ability to stay in the present and marshal her resources to accomplish her assignment.

We need not look far for experience of our inferior function because it finds us. It is troublesome and feels imposed on us from the outside. The hall- mark of our encounter is that we feel stuck, and stuck in a familiar, repetitive way. Here I am again at an impasse, not knowing what to do, how to proceed, even how to think about how to go forward. I feel caught again, stymied, threatened. We usually resort to trying to use the inferior function accord- ing to our habitual way of acting and understanding. So if I am swamped by helpless feelings in the face of bewildering facts, then let me make a map, a list of what needs to be done. But the very helpless feeling so overcomes me that the list cannot be made, or I get interrupted in the attempt by negative intuitions of the worst that could happen.

For example, a woman awakening to her very cold house one winter Sunday discovered that the oil furnace had switched off. Knowing she was no good with such sensate tasks, she had paid extra for a policy that allowed workmen to come out on the weekend. They discovered no oil in the furnace! "How could this be," she exclaims, "a delivery was made just recently." "Maybe your oil tank, still an underground one and now illegal, has leaked," they surmise. She reported that she went to pieces right there and then, yelling, "I can't take this, I cannot do this, I cannot manage this," feeling as if she were breaking down and could not catch herself. She imagined all the recently delivered oil leaking into the ground and contaminating the soil, a danger she had been warned against the previous summer when she was advised to dig up her tank and replace it with the now prescribed above-ground oil tank—a task she had forgotten to implement. That sensate task had just fallen out of her consciousness. Now she felt flooded with menace, shame, and self-attack.

The danger of a leak and soil contamination, she had been told, was that the cleanup could cost upwards of $40,000. She said she wanted to run to her bed and pull the covers over her head. In a panic she grabbed onto a list of things to do. Imagining the worst, she arranged for a man to come daily to measure the oil after he filled the tank, to discern if the tank leaked.

This looks like she was trying to use her inferior sensate function, but she was actually conscripting it to the habit of her dominant, most developed function of intuition. The sensate-based question that got overlooked was, how come the recently delivered oil was not there? Could there be other explanations than the possibility of a leak? A connection to *all* the facts would help her feel calmer, so that she could consider alternative explanations of trouble in oil delivery or blockage of pipes or furnace. She learned a week later that there was

no oil because the delivery man had shorted her order! He had run out and given her less than her supply. The point here is that even when we try to use our inferior function, it is not sufficiently under our control to be truly effective. We grab at it and do not give it the weight it is due, the reality of its otherness. We try to appropriate it to our habitual approach to things, to our dominant function, which then alienates us from that approach. In this example, had the analysand been able to consider a number of facts calmly and not pounce on the immediate solution of having the oilman come daily,

she would have saved herself that considerable cost and discovered that the oil company was at fault here in not delivering the due amount of fuel. It came out all right, but she felt she had been caught in a whirlwind, thrown about, out of control, behaving hysterically, exhausted when bumped back down to earth.

## THE INFERIOR FUNCTION AND THE COLLECTIVE

This inferior functioning, wherein we feel swamped and do not know how to get at what we are after, brings us to a sobering fact: When we try to make our inferior function conscious, it drags the whole unconscious with it (Jung, 1953, par. 193). Then we are in for it; we must deal with the unconscious, with the unlived life in us—not just the piece we need at the moment, but the whole tide rushing in, and its undertow, which threatens to pull us back out to sea. Hence, we fear pursuing the inferior function lest it drag us backwards into unawareness. We want to avoid our inferior realm and get other people to deal with it for us, in our stead.

Even more is involved. For the whole unconscious means the collective unconscious, not just our personal repressed contents or our unused capac- ities, but the *materia prima*, the original chaos, the slime and the animal realm from which we have come: "Its roots reach back as far as the animal kingdom" and it brings with it a "spirit of gravity" (Jung, 1948/1958, par. 245). This "fourth function has its seat in the unconscious" that mythology symbol- izes as "a great animal, for instance Leviathan, or as a whale, wolf, or dragon" (Jung, 1963, par. 277). Hence opening the door and seeing the rhino there is not only to see the otherness of the inferior function in oneself, but the symbolic carrier of the inferior, the other in everyone and the animal as the symbolic carrier of the Self. This can be both terrifying and a heart-stopping summons to our small ego to heed this "recalcitrant fourth" (Jung, 1948/1958, par. 280).

The "dark and objectionable" nature of this primitive chaos, this primeval animal, makes us feel not only frightened but repelled, as if soiled, threatened with something poisonous, a monster, a madness, the jaws of hell, the ghostly (Jung, 1988, p. 954). It can evoke in us vertigo, nausea, as if the earth is moving beneath us, or the depth of water is rolling under our feet (pp. 1022, 1029, 1088). In addition, in the unconscious everything is mixed with everything else, nothing yet differentiated or worked upon, but just "a disor- derly heap of possibilities" (p. 954). We are like Hercules facing the Augean stables; the heroism that exists in each of us is called into being.

The collective unconscious also means the psychology of the mob, the lowest human, when we are caught up in the crowd, with "all the vices and virtues of the collective man. There is something dangerous about it; it can overwhelm the conscious existence of the individual" (Jung, 1988, p. 1022). We feel unfree: "Inferior feelings that are now coming up

. . . envelop him, encoil him completely and he will soon be possessed by them... ” (1184), but we are in it; this is our life. With more consciousness, we see we “have carefully picked our way until we have found the hot water in which we are sitting” (p. 823). The woman who could not think what the text meant felt it urgent to go back to school to feed the reservoir underground rivers of her work that had run dry. She put herself in the very situation where she had to face her worst anxiety of inferiority, for the sake of connection to something deeper.

The mob of the collective crowd is our mob, and the mob is our tribe in society, and the mob is all of us in the human family, and the mob is the animal world, all the mixing and merging with the “cold-blooded saurians, the deep- est down of all, the transcendental paradox and mystery of the sympathetic and parasympathic psychoid processes” (Jung, 1963, par. 279). Even vestiges of prenatal memory press upon us, and the voices of the ancestors, eery, fas- cinating, elusive, tied to the timeless, pulling us away from the immediate moment in the world (Jung, 1973, p. 94).

The undeveloped infe- rior function in us that lies in the collective nature of the uncon- scious can present it- self through any of the more familiar psychic complexes that Jung described as ego, shadow, anima, animus. For example, one analysand, in facing images of a woman as

compellingly attractive, also had to deal with “her” craziness. In his initial dreams his image of the powerfully luring woman included her psychotic episodes; then, in later dreams, “she” had shorter times of dissociation, then moods that could get hysterical or anger that could overtake her. Slowly, as this man worked hard to relate to the feelings these images and the experiences this woman stirred in him, her image harbored all these disseminated parts into a cohesive personality. A woman analysand, struggling against feeling washed away by self-doubt, often dreamt of having a soapy head, or the shower curtain wrapping itself around her head; once, a big hand grabbed across her head in the shower. Lacking an effective persona—in fact, rejecting the need to present herself in the outside world at all—this soapiness, this wet entrapment, pictured to her what happened not just to her thoughts, but to her capacity to think. A shadow figure can personify our inferior function and confront the ego, such as a young man almost obsessive about filing his index cards who dreamt of a raucous fellow who laughed as he kicked the

file cabinet, which then burst into flames. A woman who came for analysis said that she had fallen in love with her husband’s capacity to talk, in contrast to her own muteness, but now she thought she would choke him if he didn’t “shut up” and let her find her own words. We can find ourselves fascinated by a person who embodies our missing extraversion or feeling.

Our psychological task, which calls from us great and persistent courage, is how to find ourselves in that crowd, that collective. As Jung says, “Some- where you have the secret of your particular pattern” (Jung, 1988, p. 1401). Where we must look is toward the inferior function. In that specific struggle— to develop our way of thinking, to articulate our deep feelings apart from the conventional formula, to find our connection to the sensate facts of life, to connect to our intuitions of possibilities hidden in the present that would open up the future—we find ourselves engaged in the task of reconciling conscious and unconscious. In this task we go beyond what Jung calls “that mere taking apart stage which is quite rational and explicable” (Jung, 1988, p. 956); that is, asking where did this problem come from, how am I to understand it? Instead we must go further into a synthetic process, which means,

literally, getting all the parts of us in our specific location in the world together. Like a heap of jigsaw pieces, we try to fit them together, in fact, to grow the connecting tissues, to reveal the picture of the whole puzzle of us.

## THE HARD-TO-ATTAIN TREASURE

The inferior function that we prefer to repress, to "leave around the corner because it is so awkward and with the strongest tendency to become infantile, banal," nonetheless "conceals all sorts of symbolic meanings and significant relationships—they are the treasure-house of hidden wisdom." Jung likens them to the Cabiri, the dwarf-like chthonic gods symbolizing the mysterious, creative powers under the threshold of consciousness (Jung, 1963, par. 244; 1953, par. 204–205). In mythic tales these "godlets" also exist on Olympus, which Jung understands to represent the eternal striving of unconscious, un- developed impulses in the inferior function to rise from the depths to the heights, to unite the above and the below. In this sense, the unconscious con- tent, here in the inferior function, "seeks, and itself is, what I have elsewhere called 'the treasure hard to attain"' (Jung, 1953, par. 205).

More directly put, "The mystery always begins in the inferior function, that is the place where new life, regeneration is to be found" (Jung, 1988,

1. 954). We find this mythological motif in all three of the monotheisms and in Buddhism as well. The outlaw Moses becomes the leader of the Jews; the savior in Christianity is born of an unwed mother in the muck of a stable; Mohammad thinks the voices he hears mean that he is going mad, until his wife and uncle persuade him to take them seriously; the Buddha deserts his

family and position to encounter suffering, transience, and death, by which he breaks through to enlightenment. As Jung puts it, "The redeeming power comes from the place where nothing is expected . . . in a form that has nothing to recommend it" (Jung, 1971, par. 440).

We find the treasure, or it finds us, in the inferior realm: "The functions that have lain fallow and unfertile, and were unused, repressed, undervalued, despised, etc., suddenly burst forth and begin to live. It is precisely the least valued function that enables life" (Jung, 1971, par. 444). We protest, how can this be! To discover a mathematician living in the basement who speaks in numbers and formulas we cannot even grasp—and somehow we are to unite with this other, this complete stranger who approaches life from a point of view not only foreign to us, but unknown—seems like utter nonsense. Or worse still, it is not a mathematician in the cellar who has a point of view, an expertise, a vocabulary, an orientation, but instead the lowest mob part of us where we are hardly individual at all, where everything to do with the sensate world, for example—schedules, work plans, papers, records, tax accounts, bills, and notations of their payment—just gets lost in a jumble. We do not only *not* organize them, we lose them. Our very employment is threatened by our inability to get a grip on organizing these basic facts of holding a job. Neglect of our body's life is another example, where fear or

forgetfulness keeps us from having checkups, taking necessary preventive procedures, helpful medicines. We would not neglect our pet the way we neglect our body.

But in the mob level of us lies a creative will, a spark, as often containing our wounds and always certainly our deficits. Those are the unlockable doors where whatever wants to come in, whether a god or the rhino . . . can reach us at any time. We have built up no defenses there.

a beginning of the new. The new never comes in the front door, civilized, adapted, advanced, introducing itself, but always barges in through the back door, or comes up the cellar stairs, or through the window, disordered, bringing the treasure in a heap of stuff. But, Jung says, “the mob is the fertile earth or the incu- bator or the dung heap upon which creation grows. The black earth: the black substance is needed in order to create something in reality” (Jung, 1988, p. 1021). The earth, the soil that heretofore made us feel soiled, is the undifferentiated stuff in the unconscious,

in the inferior function. The earth, like black aery compost, fertilizes the power of growth.

The seed of the new finds nourishment there, not in what is developed and differentiated into our dominant function. I think of the inferior function as often containing our wounds and always certainly our deficits. Those are the unlockable doors where whatever wants to come in, whether a god or the rhino, can reach us at any time. We have built up no defenses there. Instead, we are more like a child, open, accessible, and vulnerable. It is the vulnerability, the unobstructed access that makes us dread the inferior function.

These images of the earth and the child convey the ambivalent nature of this treasure, found in muck and in unguardedness. We could slip, slide into the mud; we could be badly hurt. The new powerful life may spring up, come streaming out of the unconscious, flooding into consciousness, washing away all the values we had built up. Or the new may call forth the dangerous and menacing aspect of the unconscious, the dragon that wants to kill it (Jung, 1971, par. 446, 448, 449).

These dangers protect against any fraudulence on our part, any delusion that somehow we are putting ourselves in the way of the inferior function. No. Life puts us there. The psyche puts us there in its ruthless urge to individuate. We do not have to do it, nor can we ape it or think we invent this encounter with the inferior function, that somehow it is on our schedule and under our control: “If one is there, one knows it; one does not need to ask. If not, one had better not dabble in things which are most dangerous and poisonous” (Jung, 1988, p. 954). For example, we might think we can talk about having a transference to the analyst, as if somehow we were on top of it. But the emotional vigor of a transference attachment shows that “the unconscious without pity holds [the person] to the transference because something else is demanded or expected of [him or her], some further development” (p. 956).

That further development is where the new comes in and where heroism is needed. The descent to the inferior function can go all the way to “the navel which denotes the place where the original life streamed into us through the umbilical cord, it is the place which is not well defended and which will eventually kill us, the place through which death will enter again” (Jung, 1988,

1197). Facing our inferior function is always two-edged: We dread delving too deeply, lest the chaotic nature of what we find unravels all the parts of us, so that our functions, hereditary factors, social and political locations, inner images, and ego and shadow parts will not hold together, but disseminate, scattering like so much confetti into the world and back into the unconscious (Jung, 1953, par. 322). Yet diving down is precisely what is asked of us, in a spirit of devotion, a humble attitude that gets us deep enough, to where the new trickles in.

Here we are the fool, the dummling of fairy tales, not the queen or the wise man, but the inferior one who does not know what to do, and so blows a feather and follows the direction it lands. Here we are dependent on helpers that others scorn, the animal or insect, the old witch, the dwarf. Here we are naı̈ve, open to what is there and what is not there, simple, unsophisticated, not knowing any better way. Looked at from our most developed function, we appear foolish, ridiculous, pathetic. But we are willing (hence the courage) to expose ourselves to the new in whatever form it enters, which usually is in the opposite attitudes and functions from those we have already developed. We have the courage to trust what comes in, without worrying too much whether we look silly and slow.

The inferior function, because it has been left behind, undeveloped, still has the qualities of original wholeness of the unconscious, which includes everything—the mystical and the realistic, the profound and the banal, the religious and the profane. Thus the inferior function possesses a tremendous concentration of life energy and can become a source of renewal if we can let it come up in its own realm and in its own way. The person with a developed feeling function, for example, has, in the inferior function of thinking, deep thoughts, but they are not conventional or logical in the usual structured way; they are original and tinged with the sense of the whole of reality. The person with dominant thinking function has profound feelings that escape verbaliza- tion but resonate with heartfelt connection to others and, through them, to all others. The person with inferior sensation can find order at the deepest level and from there, learn to schedule appointments and order records. But all this takes time. The inferior function is slow compared to our conscious pace, a wordless animal to our verbal skills. To develop our inferior function requires sacrifice.

## SACRIFICE AND THE INFERIOR FUNCTION

I want to include this notion of sacrifice in discussing the inferior function because, on the personal level, it feels that way. It costs us; we suffer, flail about, find ourselves in a not-knowing place for long periods of time, in the dark, unable to see what's what, or whether anything is growing. To con- sent to be slow, a dummling, a not-knower, takes courage. We must sacrifice the swifter pace of our developed functions, live with fear that we are talk- ing to a frog. We must give up feeling on top of things, capable of mapping the best route, programming the stages of new development, how long it will take, and how we should proceed. For inevitably we want to approach the inferior function through our most superior one, and the sacrifice is to let the inferior work on its own initiative. We resist because it feels like an overthrowing of everything we worked so hard to develop and rely on. It

feels as if we must waste time. We give up the old to let the new come in. “When the inferior function begins to work on its own initiative, it is experi- enced by the personality as a crucifixion, a symbolic death” (von Franz, 2002, p. 91).

We may feel that the dominant function on which we rely is exhausted, or un- workable, and that shocks us. One analysand, for exam- ple, said that after working hard with her lawyer on her will, answering what seemed like endless questions such as “What if this or that happened, then where does your estate go?”, felt she would faint. With her intuitive capacities she could see the whole of the matter and plot her course. What did her in with the lawyer were the endless series of concrete facts. She said, “Though not a drinker, I imagined slugging scotch to go unconscious!”

Sacrifice imposed on us by engaging our inferior function also has a collective element to it, because in our inferior realm we dwell in the col- lective unconscious and in the collective of society. The symbolic death we must undergo to let the inferior side of ourselves develop has collective sig- nificance. On a personal level, if we assimilate our inferior function, it feels like symbolic death because it radically changes our personality. That which was neglected is now honored; that which was despised and avoided now has a seat at the table; that which we feared now brings us unsuspected gifts. Less hierarchy obtains; more equality reigns among the parts of ourselves. The ego does not get away with dominating the agenda; it listens to the shadow, the animus, the anima. The Self by its nature includes all the parts of personality.

Our personal sacrifice to include the inferior bears directly on social and political efforts to include all the different religions, national allegiances, economic classes. Jung goes so far as to say, if we do not undergo a symbolic death, genocide will result (Jung, 1956–57/1976, par. 1661; see also Ulanov, 2007, Chapter 9). Our personal struggle for integration of all the parts of ourselves contributes to building social space in which rivaling factions may each gain a voice and begin to converse instead of kill. If we do not suffer the symbolic death of our presumed hierarchies, the rivaling parts seek to cancel each other in blind murderous ways.

## THE TREASURE

What is the treasure conveyed through the inferior function? Not only re- newed gushes of energy “but release from bondage and world-weariness” (Jung, 1971, par. 435). The inferior function that we find stupid, immoral, nonsense, Jung says, is “the only thing that contains the fun of living” (Jung, 1988, p. 954). Our consciously disposable libido gradually gets used up in our dominant way of functioning and begins to regress into the unconscious, stirring up what lies undeveloped in us and around us, all that is inferior. A division builds up: our superior adapted way of functioning versus the inferior. From our struggling to bear consciously the increasing tension of their con- flict, a symbol arises that halts the regression of libido into the unconscious, transforming it into a progression, forming an irrational compromise of the warring opposites that expresses both and neither in our own “individual way on which the Yea and Nay are united” (Jung, 1971, par. 169). This fills us with awe; the inferior function brings a sacred accent, a sense of being touched by the numinous. Whatever the symbol is, it conveys “the complete freedom to be what one is, and also the duty to be what one is... [and] releases every- thing in [one] that lies captive and unlived” (par. 453). That which was dead comes alive.

But all this begins with our diving down into the first beginnings of the in- ferior function in us, with that open childlikeness devoid of prior assumptions that allows us to see the new that brings with it "another guiding principle in place of self-will and rational intentions, as overwhelmingly powerful in effect as it is divine" (Jung, 1971, par. 442).

The symbolic death experience is trying to assimilate this new principle that works a fundamental change in our personality. Our superior function is no longer superior but has been ploughed under to mix with the inferior. If the change is successful, we are no longer this type or that type, but a living mixture of a bit of each type. Successful assimilation of our inferior function brings the symbolic death of the theory of types!

Examples of this change of personality are a new sense of the symbolic level of living. We risk the death of concrete achievements and identification with our formerly superior function. On the conscious level, we experience things as opposites—the inner and the outer, the personal and the collective, the concrete and the mystical. When the inferior function is more integrated, its slower, more unconscious nature leads to a reality where this splitting into opposites does not occur. The question of which is real—for example, the inner relation to what this person represents or to the actual outer person, or inner realization of this truth or outer social action to plant this truth in the community, or connection to a sense of timelessness versus realizing accomplishment here and now in space and time—these questions do not occur. They are the wrong questions! We reach another perception of reality as a whole where both points of view in those questions obtain.

You might object and say that this is just back to Square One, wherein the unconscious everything is everything else. Yes and no—because we are there now with consciousness, and that makes all the difference. We consciously can entertain the unconscious, not be immersed in it but instead be related to it. Consciousness can look at itself, at its own roots in the unconscious, not just through itself at other, so-called objects. Conscious and unconscious are not so divided; each irrigates the other.

The catch, I believe, is to get to the point, the nexus, the meeting of our personal inferior function with the collective, and the meeting of the human, both individual and collective, with what transcends us yet comes into us. This meeting point releases us to a fuller humanity, but this new is not real unless we are living it. Then what was dead comes alive. This is the treasure: the livingness of it.

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**Sonu Shamdasani - Jung's Practice of the Image (2022-08-31 03:46)**

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**Sonu Shamdasani - Jung's Pracice of the Image**

Considered from the standpoint of methods of psy¬chotherapy, the practice of active imagination is the one distinctive feature of Jungian analysis, and Jung's key contribu¬tion to technique. In 1981, in her preface to Barbara Hannah's works, Encounters with Soul Marie-Louise von Fronz wrote: "Active Imagination is thus the most powerful tool in Jungian psychology for achieving wholeness – far more efficient than dream interpretation alone" (Hannah, 1991, p.2). According to von Franz, Jung saw active imagination as the *via regia* to individuation.

With the publication of *Liber Novus*, we are now for the first time in a position to actually study what I call Jung's own practice of the image: what he actually did with the images that appeared to him. We can follow how he attempted to develop from this a replicable technique in psychotherapy, which he named active imagination, and we can compare Jung's own practice of the image with, first, with his accounts in his published writings, and second, with what he did with his patients. These are not isomorphic. What he says about active imagination is significantly different from what he himself does in ways that are interesting, particularly to practitioners of sandplay and are also different from what he urges on others.

I would like to begin with some correspondence between Jung and John Layard, one of most colourful characters in the Jungian world. John Layard was a serial patient; among others, he had analysis with Homer Lane, H.G. Baynes, Siegfried Bernfeld, Wilhelm Stekel, Fritz Wittels, Erna Rosenbaum, Gerhard Adler,

R.D. Laing and with Jung.2 The interchange I'd like to read is from the 1940s, in which Jung addresses the topic of active imagination. On 30 April 1947, Jung wrote to Layard:

As you know the principle of my technique does not consist in analysis and interpretation of such materials as produced by the unconscious, but also in their synthesis by active imagination. Of the latter I have seen nothing yet. But this is precisely the "technique" which seems to be indicated in your situation. You are not only informed enough but also intelligent enough to go for a long stretch under the assumption that I'm buried and that there is no analyst for you under the changing moon, except the one in your heart. As you will understand, this does not mean at all that you analyse and interpret your dreams according to the rules of the thumb, but that you do what we call in the German language the "Auseinandersetzung mit dem Unbewussten" [confrontation/coming to terms with the unconscious] which is the dialectical procedure you carry through with yourself by the aid of active imagination. This is the best means I know to reduce an inordinate production of the unconscious. It doesn't seem right that a man like yourself is still dependent upon analysts. It is also not good for you, because it produces again and again a most unwholesome dissociation of your opposites, namely pride and humility, if you can accept the gifts of the unconscious guide that dwells within yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. I don't intend to behave as if I were a corpse already. I'm therefore quite willing to help you in your attempts in this direction, but I refuse in your own interest to plague myself with your material, which is only helpful when you acquire its understanding by your own effort. Pride is a wonderful thing when you know how to fulfil its expectations. Did you ever ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis à vis the unconscious for better or worse. (Adler, 1973, pp.458-9) 3

I think if a candidate in a Jungian training wrote that Jungian analysis "does not consist in analysis and interpretation of such materials as produced by the unconscious," they would likely be taken to task. The key sentence here is Jung's statement "you act as if there is no analyst for you under the changing moon, except the one in your heart" and his understanding that is the "unconscious guide that dwells within" that is the real healer. On 1 May, Layard replied to Jung: "I know that active imagination and the Auseinandersetzung should come in to help. But this is precisely what I so far, with tiny exceptions, have been unable to achieve.

If you could help me to this, it would be my salvation, because I am sick and tired of dependence " (Cited in James Greene, n.d., p.13). To this, Jung replied on 2 May:

I am somewhat astonished that you haven't learned yet to apply what I call "active imagination," as this is the indispensable second part of any analysis that is really meant to go to the roots. The point is, that you start with any image, for instance, just with that yellow mass of your dream. Contemplate it and carefully observe how the picture begins to unfold or change. Don't try to make it into something, just do nothing but observing what its spontaneous changes are. Any mental picture you contemplate in this way will sooner or later change through a spontaneous association that causes a slight alteration of the picture. You must carefully avoid impatient jumping from one subject to another. Hold fast to the one image you have chosen and wait until it changes by itself. Note all these changes and eventually step into the picture itself and, if it is a speaking figure at all, then say what you have to say to that figure and listen to what he or she has to say. Thus you give a chance to your unconscious to create its own figures into visibility where your conscious can deal with them. Thus you can not only analyse your unconscious but you give your unconscious a chance to analyse yourself, and therewith you gradually create the unity of conscious and unconscious

without which there is no individuation at all. If you apply this method, then I can come in as an occasional adviser, but if you don't apply it, then my existence is of no use to you. (Adler, 1973, pp.459-60)

Jung's comments here are striking: the task is not just a hermeneutic one of interpreting images, but of letting oneself be "analysed" by the unconscious.

Layard appears to have had difficulty making headway with this. Two months later, he wrote to Jung:

I have made no further progress with active imagination, and apparently I may not see you unless I do. It is like telling a person he mustn't bathe before he can swim….Do you want your work to live on in the written word only, or in flesh and blood? It is sad if they have to exclude one another. I wish you would concern yourself with me. (Cited in James Greene, n.d., p.15)

On 7 May, Jung gave him detailed advice as to how to approach his anima figure, Beatrice. The central advice was: "Treat her as a person, if you like as a patient or a goddess, but above all as something that does exist" (Adler, 1973, p.461). On 29 October Jung reiterated to Layard that dealing with active imagination and resistances "belongs to the elementary equipment of an analyst" (cited in James Greene, n.d., p.16). It's clear from this that Jung saws himself as supervising Layard's self-analysis, but it's not self-analysis as an interpretive hermeneutic venture, but an enterprise of allowing the figures to analyse Layard. But who is this physician within? Who is the analyst in the heart?

What I would like to do now is to look at the phenomenology of Jung's first forays into the 'practice of the image,' in as much as we can reconstruct it. From this angle, what is critical here is not how Jung understood the meaning of the content of his fantasies, but reconstructing his procedure.

In October of 1913, Jung was on his way to Schauffhausen by train, and experienced a waking vision. Here is his account of it, written around a year later, in *Liber Novus*:

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble and the death of countless thou-sands….Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: "Look at it, it is completely real, and it will come to pass. You cannot doubt this." ( Jung, 2009, pp.123-4)

In his 1925 seminar, he recalled this episode as follows:

In October 1913 I was travelling in a train and had a book in my hand that I was reading. I began to fantasize, and before I knew it, I was in the town to which I was going. This was the fantasy: I was looking down on the map of Europe in relief. I saw all the northern part, and England sinking down so that the sea came in upon it. It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland. I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water. Then the whole sea turned to blood. At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with

tremendous power. I tried to repress the fantasy, but it came again and held me bound for two hours. Three or four weeks later it came again, when I was again in a train. It was the same picture repeated, only the blood was more emphasized. ( Jung, 1925, p.44)

It seems probable that what took place was a hypnagogic vision: i.e., that Jung entered into a stream of imagery in a state of drowsiness while reading a book. To Aniela Jaffé, Jung later recounted that he began to write down his inner states in metaphors, in an attempt at self-observation, such as being in a desert with an unbearably hot sun (that is, consciousness).4

Thus his first move was to attempt to find imagistic correlates to his emotional states. Then he begins to write and to engage in play. While engaging in this play, he builds a church with a red pyramidal stone as the altar, gathering stones from the lake shore at the bottom of his garden. This reminded him of his childhood dream of the underground phallus. To Aniela Jaffé he recalled that he would usually do this after lunch, and also sometimes in the evening. This clarified his thoughts, and led him to notice fantasies, which he then recorded in the *Black Books* ( Jaffé and Jung, 1962, p.198). He had the feeling that he was practicing a rite, i.e., mythology. From 12 November to December 1913, Jung commenced writing entries in the first of the so-called *Black Books*. In 1925, he recalled: “For the sake then of trying to achieve the maximum honesty with myself, I wrote everything down very carefully, following the old Greek mandate, ‘give away all thou possessest, then thou shalt receive”’ ( Jung, 1925, p.51). This was a citation from the Mithraic Liturgy. He had cited the same lines on 31 August 1910 in a letter to Freud, posing them as a motto for psychoanalysis (McGuire, 1974, p.350).

An Illumination of Carl Jung's art from the Red Book

This first sequence – from November to December 1913 – I characterise as the search for a method. It depicts Jung's turning towards his soul and commencing a reconsideration of his life up to that point, a transvaluation of values. Up to this point, he had been successful, and had achieved all that he had sought. Then came the vision on the way to Schaffhausen, which provoked him to return to his soul. He considers himself an anchorite in his own desert, trying to find visual metaphors to contain and express his experience ( Jung, 2009, p.141n). He experiences a sense of doubt and confusion, and there is no movement until 11 December, so for a full month he has been writing to his soul, but there has been no reply.

A dialogue now develops ( Jung, 2009, p.143f.). His soul tells him she is not his mother. He should be patient; the way to truth is to those without intentions, and he must realise that intentions limit life. He addresses his feeling of self-scorn, and his soul tells him that this is out of the question; scorn is only an issue if he is completely vain, and asks if he knows who she is, has he made her into a dead formula? So the soul enters the discussion with some heavy criticism. On 12 December, as he recounts in his 1925 seminar, not knowing what would come next, I thought more introspection was needed. When we introspect, we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of "boring through" to the material that escapes the first survey. I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real. ( Jung, 1925, p.51)

Jung had probably actually started by physically digging holes in his garden, down by the water, to release his fantasies. He then begins to imagine doing the same, while seated in his library. He then descends into the depths and a fantasy sequence unfolds ( Jung, 2009, p.147f.). Jung's "I" finds himself in a dark cave. He sees a red stone which he tries to reach through muddy water. The stone covers an opening in the rock. He places his ear to the opening, and hears a stream and sees a killed person float past and also a black scarab. A red sun shines at the bottom of the stream and there are serpents on the wall

which crawl towards the sun and eventually cover it. Blood springs forth, and then subsides. This is a striking, horrific image. One gets the sense that Jung attempted, in a way, to go back to the vision of horror that he experienced in October. He is involved simply passively, as a spectator, during what unfolds.

This process shifts on 21 December ( Jung, 2009, p.174f). He encounters the figures of Elijah, the blind Salome and a serpent. Jung's "I" looks into a stone, and sees in it Eve, followed by Odysseus on his journeys. Elijah tells Jung's "I" that Salome is his daughter and that they have been companions since eternity. Salome tells Jung's "I" that she loves him. Elijah tells him that Salome loved a prophet and announced the new God to the world. Jung's "I" is shocked at all this. He hears wild music. He wonders if Salome loves him because he murdered the hero. He then has further encounters with them on 22 and 25 December.

These critical fantasies signal a breakthrough from passive witnessing to active engagement. It is as if he has broken through a barrier, and a method has been found and consolidated. He listens to the figures, and allows himself to be instructed by them. One thinks back to his advice to John Layard. He brings his dayworld perspective; he does not try to go native, and challenges the figures to explain themselves in a manner that he can understand. So this is the confrontation, the dialogue, with each protagonist exchanging views. There is no attempt to interpret the figures he meets. Instead, he seeks orien- tation from them. In the 1925 seminar, he recalled:

Fantasizing was a mental function that was directly repellent to me.... Permitting fantasy in myself had the same effect on me as would be produced on a man if he came into his workshop and found all his tools flying about doing things independently of his will. It shocked me....to think of a fantasy life in my own mind; it was against all the intellectual ideals I had developed for myself. What I did then in order to get at this inferior, unconscious side of myself was to make at night an exact reversal of the mental machinery I had used in the day. That is to say, I turned all my libido within in order to observe the dreams that were going on... As soon as one begins to watch one's own mind, one begins to observe the autonomous phenomena in which one exists as a spectator or even a victim. ( Jung, 1925, p.28)

In this process of reversing the mental machinery, the assumption is one sees the dreams one is actually already caught up in. One is not creating images; one is discovering the images that are already at play, entering into a pre-exist-ing imaginal field. These figures are already there, lurking beneath the surface. He continues with this procedure until the summer of 1914, noting this down in his *Black Books*. Again, there is no attempt to interpret. Alongside the notations of these active imaginings, of these fantasies, are simply reflections on his mental states. The first entries here depict a religious quest. There is an active intentionality here. It is a quest to recover a sense of meaning in his life.

In a way, this process comes to an end about May 1914. After a hiatus, the out- break

of the war then gives him a new perspective on what he has experienced, which leads him to develop a new hermeneutic. Struck by the prophetic nature of about a dozen of his fantasies, he begins to wonder, in a certain sense, whether all of his fantasies were prophetic, if not on a literal level, then on a symbolic one. He then begins to write a handwritten manuscript of a thousand pages, taking the main thirty-five episodes and writing a lyrical elaboration and commentary on these. One finds here the first immediate parallel to the practice of sandplay: delayed interpretation. He reviews the sequence from November 1913 to May 1914, and spends about a year considering this material as a whole.

Let us now consider at his interpretations in the second layer of the work (indicated in the published edition by "[2]" – to follow the chronological sequence, it is recommended to read the first layer of fantasies consecutively, and then doing the same with the second layer). He does not interpret in personal terms, but in terms of general layers of principles of human functioning. This is not what he would recommend to anyone else. He tries to divine what is to come in the world in a literal and symbolic manner and tries to understand the significance of the coincidence of his fantasies with what is taking place in the world. The key movement here is one from figuration to abstraction. If one reads this second layer through consecutively, and considers what it represents, it is clear that it is a complete philosophy of life: an ethic, a metaphysic, a cosmology, a theology – and also, incidentally, a psychology. This is what Jung learns from meditating on these images.

The result then of Jung's practice of the image, his active imagination, is not an answer to how the man, Jung, should live his life, but far more general. It has taught him how, in his view, we should all live our lives. The implications of this is that one can't solve the injunction of the Delphic oracle to "know thyself" as an individual, without knowing what it means to be a human being, and to grasp how one fits into the whole. After writing this manuscript, Jung has it typed and edited and corrected.5 He then engages in the calligraphic project, which presents an aesthetic elaboration of both the fantasies *and* the interpretation and the second layer.

It is important to study the text before looking at the paintings in *Liber Novus* because of this dialectical movement: one has the first phase of the active imagination, the first phase of his engagement with the figures. One then has then has this creative burst in the form of this second layer, which was unparalleled in his whole life. In the condensed period of one year, he's developed a full-blown metaphysic, cosmology, theology, ethic and psychology, which he would continue to meditate on and elaborate for the rest of his life. Following this, he attempts to combine these two layers together. In the result of bringing the affect nearer consciousness, hence making it more understandable. The mere process of doing this could have a revitalising effect. Individuals could draw, paint or sculpt, according to their abilities. Once these fantasies had been produced and embodied, two approaches were possible: creative formulation and understanding. Each needed the other, and both were necessary to produce the transcendent function. For some people, Jung noted, "it is technically very simple to note down the 'other' voice in writing and to answer its statements from the standpoint of the I. It is exactly as if a dialogue were taking place between two human beings" (para.186).

If one compares this rather dry depiction with Jung's own practice, one finds that it only outlines part of Jung's procedure, namely, the initial mechanics. There is no indication of the wider cosmological, metaphysical and theological exploration that he himself was engaged with. He's not recommending in this paper, at least at that time, that others should do something similar themselves.

Let's look briefly at how Jung engaged in this practice with his patients. This is from a memoir by Tina Keller, recently published, who was in analysis with Jung during this period, and later with Toni Wolff:

Dr. Jung insisted on preparation. We were taught to write out our dreams and association to each of its elements.... The most important technique I learned in the sessions with Dr. Jung was writing 'from the unconscious'. Early in my analysis Dr. Jung said, 'You must at once begin to prepare for the time you will no more be coming to me. Each time, as you are leaving, even as you are going downstairs, you have more questions. Write these down as if they were letters to me. You do not need to send these letters. When you ask a question, in the measure that you really want an answer, and you are not afraid of that answer, there is an answer deep inside you. Let it come up.' I tried and nothing came, and I told Dr. Jung. But he insisted. He even said, 'Surely you know how to pray!' (Swan, 2011, p.23)

What's striking in this is Jung's handling of the therapeutic rapport. A certain myth has arisen, according to which Jung wasn't interested in the transference, or couldn't deal with it. We find here a very subtle differentiated procedure, where he's recognising a potential situation of transferential dependence, and attempting to depotentiate himself right from the outset as a transference figure, to facilitate dialogue in the patient with their own "inner physician," which links us back to his recommendations to Layard. Writing letters as if they were writing to him: we find a number of patients actually engaging in this practice. From this point onwards, Jung's therapeutic interest was not in what one could term "general" psychotherapy, but in the psychotherapy of the individuation process, and it was here that active imagination had a preemi-nent role.

Here's a further example of Jung's procedure from Christiana Morgan's diary in 1926. Jung is encouraging her to do active imagination and here are his comments, as she notes:

Now I feel as though I ought to say something to you about these phantasies. You can of course take my suggestions or leave them. This is a very delicate matter on which to speak and one can hardly know enough to give advice. One can only rely on intuitions, and I feel intuitively that I must express this to you. The phantasies now seem to be rather thin and full of repetitions of the same motives. There isn't enough fire and heat in them. They ought to be more burning. In a way this is natural because you are somewhat out of your life here. You are away from your own problem. Your unconscious is quiet. But even so you ought to force out of them the kernel of truth there is in each one. You must be in them more – that is you must be your own conscious critical self in them – imposing your own judgements and criticisms. Suppose you were in a mystery ceremony and are one of the actors. You just take part unquestioningly. This is what you are doing now. What I would like to have you do would be to enter the church as your own self and ask people what they were doing and why they did it.

This is strikingly interventative and directive. What Jung is encouraging here is for others to do as he did himself, and shift from a process of passive witnessing to an active engagement, using his own practice of the image as a paradigm. He went on to say to her: "Sometimes when I come to a knot with some patient which I can't seem to unravel I concentrate on the patient and have such a vision which is immensely helpful" (*Ibid.*). So active imagina- tion wasn't only a practice for patients, but could also have a significant role for the analyst themselves in the practice of analysis.

In 1928, Jung discussed the procedure again in his 1928 book, *Relations between the I and the Unconscious*. He writes that the "the central thing is not the interpretation, the understanding of the phantasies, but always the experiencing of them" ( Jung, 1928, p.234). This represents a shift from his emphasis on creative formulation and understanding in his paper on the transcendent function. The very act of engaging in this process had a vitalising effect.

In her book on active imagination, Barbara Hannah records: "When I was being analysed by Jung, he always wanted to hear if I had done any active imagination, but after listening carefully to any that I had done, he never analysed it or commented on it at all, except to point out if I had used it wrongly... This was to avoid influencing the active imagination" (Hannah, 1991, pp.12-3). Here we see Jung supervising, but at a suitable distance.

In 1929 he discussed the method again in his Commentary on the *Secret of the Golden Flower.* Whilst discussing the Taoist notion of "wu wei", action through inaction, he noted that "The art of letting things happen, action through inaction, letting go of oneself as taught by Meister Eckhart, became for me the key that opens the door to the way" ( Jung, 1929, para.20). We have already seen, in his comments to Tina Keller, the parallel to prayer: here the parallels he gives are to Taoist notion of "wu wei" and Meister Eckhart's notion of "Gelassenheit." Taken together, these references are at a quite a remove from other practices in psychotherapy at this time. The goal was a new attitude, "that accepts the irrational and the incomprehensible simply because it is happening" (1929, para.23). Here again, Jung was stressing the functional value of active imagination, quite separately from the meaning and content of the fantasies produced. He noted: "When the fantasies take the form chiefly of thoughts, intuitive formulations of dimly felt laws or principles emerge, which at first tend to be dramatized or personified" (para.31). We have here a cryptic depiction of his own procedure – what layer two of *Liber Novus* represents par excellence is this "intuitive formulation of dimly felt laws or principles" which first appeared in dramatic, personified forms.

In the 1930s, Jung stopped his transcription of the text of *Liber Novus* into the calligraphic volume and laid the work to one side. His main project, which was primarily embodied in his lecture series over thirteen semesters at the Swiss Federal Institute of Technology, was the comparative study of the individuation process. Significantly, this featured a comparative study of active imagination in various traditions. These could be considered a network of related practices aiming at the transformation of the personality. In a lecture of 1938, we find the following depiction of active imagination:

It leads to a more flexible concentration, a concentration which allows things to move, which plays with them, so to speak. When an image presents itself, we should not give it a cramped attention but should watch it with no prejudice or expectation, then we shall find that other things will come and settle around it and the whole scene will develop. (Hannah, 1959, p.12)

It is this trusting attitude of consciousness which is necessary to allow these images to emerge. "If one concentrates enough on the contents of the unconscious, they begin to move and various peculiar phenomena take place" (*Ibid.*). He noted this was the technique of the Egyptian crystal gazing, and the temples of Asclepius. This gives indication of the width of the range of what Jung considered to be active imagination. He goes even further: "Children are full of active imagination, but we think of it as a childish activity." Jung went on to contrast his

own practice with that of yoga:

The technique of yoga is based on the practice of such concentration, and the resemblance between eastern Yoga and active imagination in the West should not be overlooked. But it should be remembered that Yoga is an ancient system, a prescribed technique, and that the western parallels are exceedingly poor in comparison. Active imagination, as we practice it today, is no system, and we could call it childishly simple. The object of mediation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. (*Ibid.,* p.000)

The distinction he is drawing is between procedures which start with a pre- scribed image and his own procedure of starting with a spontaneous image. But these are both, in his mind, classed as different modalities of active imagi- nation, which he describes as follows: "Active Imagination is to be understood as a way or method, to heal, raise and transform the personality….Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation" (*Ibid.*, p.000). He then goes on to describe Buddhist Tantric practices, yoga and alchemy as different forms of active imagination, or intentional imagining. It follows from this that there is not *one* thing called active imagination. Jung himself is presenting a differentiated topology, or even typology, of types of active imagination, and commences their comparative study.

What then happened to active imagination in the analysis? I've already cited von Franz and Jung himself on its pivotal role. Quite simply, it starts to disappear. There are very few articles in the Jungian journals about active imagination and very few books. A critical juncture was a series of articles in the *Journal of the Analytical Psychology* in the mid 1960s. In 1966, Dorothy Davidson wrote an article entitled "Transference as a Form of Active Imagination." She notes that already by then in London, active imagination was rarely practiced. The justification, she says, is that they were encountering a different class of patients. As she put it: "The problems of the modern patient are to do with the first, not the second half of life" (Davidson, 1966, p.137). Active imagination, in her view, was played out in the transference: "successful analysis can be thought of as a lived-through active imagination" (p.135). Setting aside the question of the validity of Davidson's recommendations from a therapeutic angle, it is hard to get over the impression that the continued utilisation of the term 'active imagination' is simply pure scholasti-cism. The term is employed in a radically different sense to Jung to designate a form of interpersonal relationship. The continued use through resignification of the term provides a façade of fidelity to Jung.

In 1967, Michael Fordham wrote an article entitled, "Active Imagination:

Deintegration or Disintegration?" Here, he presented eight cases in which the images performed a dual function– their objectivity was not only creative and

integrative, as would be expected as they were based on the deintegration of the self, but they were also used to hold and cover pathological disintegration which could only be resolved by penetrating to the source of the splitting.

In 1968, Rosemary Gordon wrote an article, "Transference as the Fulcrum of Analysis," taking up Dorothy Davidson's thesis. Gordon stated that:

Transference analysis can, therefore, be thought of as a 'lived-through' active imagina-

tion; that is to say, the active imagination is carried on –not within a person, between his ego and one or more unconscious complexes – but between one person and another, that is the patient and his analyst. (Gordon, 1968, p.112)

The implication was that there was no longer a need for a separate practice of active imagination, as the aims of the procedure could fully be accomplished through transference analysis.

This critique of active imagination was mirrored with a wider shift towards transference based models and the accommodation of Jungian analysis to the reigning *doxae* and *mores* of the psychotherapeutic world in the various countries in which it was being developed.

In conclusion, I would like to turn now to the relationship between sandplay and active imagination. A variety of views have been expressed. In 1999, Kay Bradway and Barbara McCoard wrote an article radically separating sandplay and active imagination, arguing that the former had nothing to do with active imagination.8 Contrastingly, in 1981, Louis Stewart wrote an article entitled “Play and sandplay” in which he argued the following:

As one part of the several techniques of active imagination, sandplay has the particular merits of, first, requiring no special skills or talent for the use of the materials, and second, and most important, providing a direct link to the play world of childhood. (Stewart, 1981, p.36)

Interestingly enough, this passage was underscored in the margin by Joel Ryce-Menuhin in his copy of the book. He himself in his 1992 book, *Sandplay: The Wonderful Therapy* simply listed sandplay as one of the modali- ties of active imagination (Ryce Menuhin, 1992, p.33).

As we have seen, in Jung’s discussions of active imagination, he included practices such as Egyptian crystal gazing under this rubric. So it is unlikely that he would have excluded sandplay. It is then fair to state that Stewart and Ryce-Menuhin were on the right track, and further, in suggesting that sandplay had some advantages to offer, as it didn’t get into the problems one faces with the technical skills needed to be able to draw, paint, sculpt or write a dialogue, and the risk of regarding these as aesthetic activities in their own right. There are also striking parallels that they would not have been aware of:undergoing the whole sequence before engaging in any reflection on these images, as in Jung’s own example, and the emphasis of regarding the main fulcrum of therapeutics not in ‘mutative interpretations’ but in an establishing a dialogue between an individual and their own figures and facilitating a lived through symbolic process.

Jung considered active imagination as the crux of any far-reaching analysis and the *via regia* to individuation. It was the key technique that distin- guished his mode of practice from other forms of psychotherapy. If analysis no longer has recourse to active imagination, to what extent is it still in the spirit of Jung? The issue here is not one of evaluation, but one of understand- ing Jung’s own criteria. The question then arises: is the spirit of Jung’s own practice of the image more present in the practice of sandplay than in ‘Jungian’ analysis, in ISST rather than IAAP? Who today foregrounds the facilitation of an individual’s engagement with their own images, as opposed to utilising largely transference-based or inter-subjective models? Historical reflection suggests the spirit of Jung’s practice of the image, his engagement with his own figures, is indeed more alive in the practice of sandplay than in other Jungian conclaves. 

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